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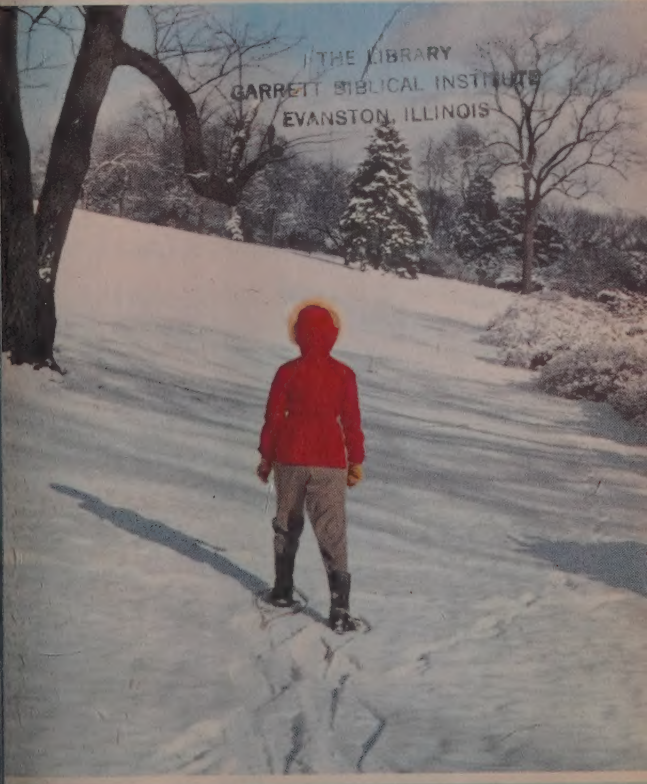
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God Grant You Happiness of Heart

CONTENTS

The Law That Governs the Manifestation of Supply, *Charles Fillmore* - - - - - - - -
Spiritual Birth, *Eugene E. Thomas* - - - - -
As We Have Forgiven, *Richard Hewitt* - - - -
The Revealing, *Eric Butterworth* - - - - -
Never Say It! *Zelia M. Walters* - - - - - -
An Artist's Technique, *Evelyn D. Bennett* - -
I Meet My God in Silent Prayer, *Charles Fillmore* -
How May We Know That Jesus Really Lived? *Ernest C. Wilson* - - - - - - - -
Sunday Lessons - - - - - - - - - -

Cover—H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from December 1 to December 31

Illumination: I am the living expression of t Christ of God, blessed with rich gifts of light a inspiration.

Prosperity: I am the living expression of t Christ of God, blessed with rich gifts of prosper and success.

Healing: I am the living expression of the Chr of God, blessed with rich gifts of wholeness a perfection.

UNITY

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LUME 127 DECEMBER, 1957 NUMBER 6

The Law That Governs the Manifestation of Supply

from the writings of

CHARLES FILLMORE

T IS SAFE to say that all men are striving to fulfill the law of their being, but few have understood the law. The law is one of the most important things we can study, because only as we come to understand it and in proportion as we understand it can we comply with its requirements and demonstrate our divine possibilities through it.

In reading the Scriptures we gradually raise our consciousness of them as mere history and begin to apprehend them as setting forth the principle or law of life. We find the great Bible characters fitting into the pattern of our own consciousness, where they represent ideas. This makes the Bible a divine Book of Life rather than merely the history of a people. The idea of the law is symbolized by Moses. In our individual consciousness he is denial, the negative

side of the law that precedes its affirmative expr
sion. Moses gave the law as "Thou shalt not." Je
represents the law in its affirmative expression "Th
shalt love the Lord thy God."

Moses could not go into the Promised Land, t
four-dimensional state of consciousness, for th
can be no negation there. Joshua, whose name h
the same meaning as that of Jesus, entered the Pro
ised Land and opened the way for the Children
Israel. He represents the first step in mind towa
that full consciousness of the omnipresence and o
nipotence of God which was attained in Je
Christ. Moses was the lawgiver, and Jesus was,
His own words, the fulfillment of the law.

We must begin to see this four-dimensio
world within, with its innate capacity for all thin
Everything is right here, all that ever was or e
could be, simply waiting to be brought forth i
manifestation. The Lord has prepared a great fe
and invited all of us to it, just as Jesus explained
parable. We have right here within and all arou
us this substance ready for our appropriation or e
ing. Eating is the outer symbol of mental appropr
tion. We begin to break bread by breaking the su
stance of mind, everywhere abundantly provided

We have discovered that there is within us a l
force that can be quickened into greater activity
thinking. Everyone has at some time demonstrat
that he could overcome the negative condition
weakness by holding the thought of strength. Son
times the strength follows the thought immediate
sometimes the thought must be persistently held
days or weeks. In demonstrating the law of ev

sent abundance we should and do expect the same ults. If the demonstration seems slow in coming, ience and persistence will win. That may be be- se the poverty consciousness has a tenacious hold.

There is a law that governs the manifestation of pply, and we may learn that law and apply it by ntal determination and faith in the logical se- nces of spiritual realities. We have thought that laws of God were mysterious and sacred, far re- ved from the ordinary individual, and that we had ter try first to learn the laws of food, of medicine, a thousand other secondary things. A strict meta- ysician looks on all these temporal laws as sec- dary to the one law of God. That one law, we told, is to be written in our heart, our inward rts. Then there is something within us that natural- responds to the law of God. If we accept this as e, that we know the one law by an inner intelli- nce and that all other laws are secondary to it, we in a position to demonstrate prosperity.

You may think that you could live better and do re good if you had lots of money. Things would t be a bit better with you if you had a million llars, unless you also had the understanding to use for the good of yourself and others. Would you ve a child a million dollars to go buy candy and cream for himself? We must evolve with our ssessions until we get the ability to handle them. hen the law is fulfilled. The supply unfolds at the me rate as the need or ability to use substance is veloped. Let us realize this law of unfolding sub- ance and get busy to fulfill it in ourselves by de- loping our understanding and appreciation of it.

We should pray for just as much each day as we ne
or can handle. "Give us this day our daily bread"
a prayer that conforms to the divine law.

Infinite Mind has a lawful way for providing
children with supply for all their needs. Nothing
left to chance. God feeds the birds of the air a
clothes the lilies of the field, and He will feed a
clothe us unless we make it impossible by our
fusal to accept His bounty. Paul said that the f
filling of the law is love. That is exactly what
must do, love the Lord and love our neighbor as o
selves, and love our work. The law is there, in o
inward parts, in our very heart. We know what
do. We do not have to pray or beg for God to gi
us anything. All we need do is to meditate quie
and affirm the presence and power of the great Giv
of all, and then accept the gifts. To be true to the l
is to stop looking to the without and to look with
for supply. Looking to the within means fixing t
mind on God as an ever-present Spirit that is al
substance and power. Wrapped up within each
us is a great richness of thoughts. These though
are prisoners in the subconsciousness only waiti
to be set free to go to work for us. They are waiti
for the coming of the Son of God, who releases t
prisoners and sets the captives free. This Son is n
seeking expression in you; is you. Release your ri
thoughts, set free your innate powers and take fro
the rich substance of the Father what you will.

Through faith in the overcoming power of Jes
Christ, the sense mind will be overcome and the Sp
it—Mind brought into control of your life and a
fairs. The sense mind is filled with lacks and lim

ions; the Spirit-Mind knows only limitless abun-
nce. You are linked with the universal Spirit-Mind
rough the Christ Mind. It is through the Christ
nd that all things come to you; it is the channel
the all-mind of the Father. Make the unity of
oleness with the Christ Mind. Hold that you
master with the Master, one with the all-provid-
substance and that your prosperity runneth over.
you begin this process of unifying yourself
nsciously with the inner life and substance, it
ll begin to well up within you and to overflow
o your affairs, so that you will be prosperous.
main true to this inner life no matter what the
ter appearance may be, and you cannot help but
ng the good things of life into manifestation.

In our human understanding we have divorced
e imaging power of the mind from the executive
wer. Now let us bring them together and unify
em, for when imagination and will work together
things are possible to man. The will is symbolized
Scripture by the king. King Solomon was prob-
ly the world's richest man, and in so far as the
rld is concerned he was a great success. He dem-
strated prosperity. He did not ask God for riches.
t us note that carefully. He asked God for wis-
m, for ideas. God is mind and His gifts are not
terial but spiritual, not things but ideas. Solomon
ked for and received the ideas and then developed
em himself. Because he was wise all the world
me to his court seeking wisdom and bringing
hes in exchange for it. The king of Tyre brought
e material he needed to build the Temple. The
ueen of Sheba brought him great quantities of

gold. From this we should get our cue: ask G for rich ideas (substance) and then put them work in our affairs.

Do not hesitate to use the divine ideas that co to you, but do not forget their source or foundatic There are many people who are very active exec tives. The moment they get an idea they make u of it, but oftentimes they do not get far, because th forget the foundation upon which such ideas r and from which we must start to build. With foundation of Truth, of spiritual ideas and su stance we can build an enduring structure of pr perity. It will not be based on a false premise. will stand when the rains descend and the floo come and the winds blow and beat upon it. We not desire prosperity today and poverty tomorro We should seek for the steady, day-by-day realizati of abundant supply.

Jesus understood and used this law of formi the formless substance by the power of imaginati and will. When the woman touched the hem of H garment, some of this substance, of which He w vividly conscious, flowed from Him and healed h He immediately remarked that someone had touch Him. Many had touched Him in the throng and substance had left His body from those contact but the woman of faith was open to receive the hea ing substance and consciously appropriate it. Th proved her faith and Jesus told her to be of goo cheer, for her faith had made her whole. The sam substance was available to others who crowde against Him, but only the one who recognized and laid hold of it received. Even so you and I sha

eive no benefit, although substance is everywhere ound us and in us, unless we recognize its presence faith and lay hold of it by the hem of its garment uter expression).

Jesus recognized the omnipresence of substance ien He laid hold of it to multiply the loaves and e fishes. He dwelt in a consciousness of it at all ies. Once He told the disciples when they asked m to eat, "I have meat to eat that ye know not of." e built this divine substance into His body, cell by ll, replacing the mortal flesh with the spiritual bstance, until His whole body was immortalized. e demonstrated it and told us how it was done. e said, "He that believeth on me, the works that do shall he do also; and greater works than these all he do." Then why are so many people poor, stressed, ill or troubled? There is a way, a law, id a wisdom to apply the law, and there is an abunnce of substance waiting to be formed by each of into whatsoever we will, when we apply that law a son of God.

When Jesus went into the wilderness of His hen) untried mental powers He was tempted to rn stones into bread. We all have had this temptaon, and most of us have succumbed to it. We get ır bread out of material things (stones) instead of ut of the words that proceed from the mouth of od. It is the word, the idea, that feeds the soul of an. That is admitted. But we must realize that it is ie word, the idea, that feeds the body and the afairs of man also, for unless the word is recognized nd appropriated, there is a lack of the true subance and there is no satisfaction in the food. For-

tunately the "Father knoweth that we have need all these things," and in His compassion and mer He feeds us with the substance even while we st try to assimilate the stones. If we would seek fi the kingdom of God, the substance, the "thing would be added and we should consciously enjoy t fullness of living, the abundant life of Jesus Chri

There is a universal law of increase. It is not co fined to bank accounts but operates on every pla of manifestation. The conscious co-operation of m is necessary to the fullest results in the working this law. You must use your talent, whatever it m be, in order to increase it. Have faith in the law. D not reason too much but forge ahead in faith ar boldness. If you let yourself think of any person any outer condition as hindering your increase, th becomes a hindrance to you, for you have appli the law of increase to it. Fear of it may cause you become timid and bury your talent, which defeats th law. Keep your eyes on the abundant inner reali and do not let the outer appearance cause you falter.

Do not give too close study to yourself or yo present condition. To dwell in mind upon your seen ing limitations only prolongs their stay and mak your progress slow. A child loses sight of everythin but his increase in size. The boy sees himself as larger boy, even as a man. It is the childlike min that finds the kingdom. Then look ahead to the pe fect man you are to be in the Spirit and behold you self as the beloved son in whom the Father is we pleased.

Never allow yourself to come under the contr

the "I can't" man. He believes in limitations, aps his talent in them, and hides it away in the gative earth, and no increase is possible to him. Be sitive in Spirit and you will succeed. All the negae talents that are buried away in the depths of mial thought can be resurrected by Spirit and made sitive, put to the right use, contributing to the inease of your good. Appetite and passion, which e decreasing and destructive in the material can be ade increasing and constructive when directed to e things of Spirit. "Blessed are they that hunger d thirst after righteousness: for they shall be lled."

Jesus recognized order as a fundamental factor the law of increase. When He fed the multitude e made them sit down in companies. If you study e story carefully you will see that there was a eat deal of preliminary preparation before the monstration was made. There was a recognition the seed ideas, the loaves and fishes carried by the all boy. There was a prayer of thanks for that pply and then it was blessed. All this preceded the tual appearing and appropriation of the supply. very demonstration is based on the same law of inease and goes through the same orderly steps.

Pray, but let your prayer be affirmative, for that the prayer of faith. A begging prayer filled with s is a prayer of doubt. Keep praying until affirmaons become a habit of mind. The race thought of ck must be penetrated and so charged with the uth of God's omnipresent abundance that all coniousness of lack and poverty disappear. The more e trust to the simplicity and infallibility of the law

the better will be our individual demonstration ar
the more we shall contribute to the transformatic
of the race thought that causes lack and famin
Those who make the greatest spiritual demonstr
tions are not the wise of the world but the obedie
children of the law on the bosom of infinite love

See what you need as already manifest and
yours. Do not put it off to some uncertain futu
time. God wants you to have it now. Remember a
ways God's omnipresence, and if doubts come in, c
not entertain them. Say: *"I trust Omnipotence."*
refuse to be anxious about tomorrow or even the ne
minute. I know that God does provide for the fu
fillment of His divine idea, and I am that divi
idea."

To give up all anxiety and trust in the Lord do
not mean to sit down and do nothing. "My Fath
worketh even until now, and I work." We are
work as God works; to work with God, as a sc
follows the occupation of his father. We are
form what God has created. In the 1st chapter
Genesis we see how the Father works. The variou
steps in His method are clearly pointed out and w
shall have results only as we faithfully follow then

Some people think of prosperity as somethin
separate from their spiritual experience, "outsic
the pale" of religion. They live in two worlds: in or
for six days of the week when man runs things, an
in the other on the seventh day when God is give
a chance to show what He can do. It is personality
demonstration when people find themselves con
plaining of hard times and depression, but it is nc
the way to demonstrate God in the fullness of a

ngs. Do all things to the glory of God seven days week rather than one. Take God into all your af- rs. Use this thought in the silence and bring God d His law of prosperity into your affairs: *I trust y universal law of prosperity in all my affairs.*

The Christmas Spirit

Velta Myrtle Allen

m the Christmas spirit!
am the voice that sings carols all over the world.
m the word that wishes a Merry Christmas, regardless of race, creed, or geographic location.
am the pulse of happiness that beats quicker when I see the light of happiness in another.
am the eager footstep, hastened by the joy and knowledge that come from the Christ child's birth.
am the spirit of love that gives what I have of material and spiritual wealth.
am the spirit of joy that knows no age, time, or place, for I am with the young and old everywhere.
am the expression of hallelujahs and praises that ring throughout the earth during the holiday season.
am the light of the world, which becomes brighter and holier whenever someone speaks good wishes.
Lo, I am with you always," for I am the Christmas spirit!

Spiritual Birth

EUGENE E. THOMAS

THERE COMES a time in the lives of many of u when the material things that have brought u pleasure no longer seem to satisfy. We sens an emptiness, a lack of something deep and vita without which we are incomplete. Something strang has come on us and we do not understand ourselve Almost unconsciously we seem to acquire an entire new standard of values, and many things that w have coveted lose their high place in our estimatio Though engrossed in business affairs or surrounde by our friends, we feel that we are apart, separate from others. To those who may be observing u however, we seem to be just as we have always beer but we ourselves are conscious of the fact that some thing within us is continually groping and searchin to grasp that which seems to be eluding us. W know that if we can but attain this invisible "magi charm," life will hold more of joy and peace.

Then in the midst of our eager seeking we fin the golden words of Jesus: "Seek ye first his king dom, and his righteousness; and all these thing shall be added unto you." In a flash, we realize tha we have been seeking to find the things of Spirit, o which we have heretofore been unmindful. But th kingdom of God seems to be something vague an mysterious; we wonder just what it is and where i can be found. We ask ourselves, "Does it perhap lie afar off yonder, somewhere beyond the etherea

ue of the sky, as we were taught in our childhood ays?" The answer fills us with hope and joy: "The ngdom of God is within you." The more we pon- er over this marvelous statement, made centuries go by the Master, the more we realize the wonder f all life. Spirit has been calling to us incessantly, ntreating us to listen to the divine voice within, but e have been too busily engaged in the affairs of the aterial world to hear. Now that the windows of ur being have been opened, even though only a ttle, we catch a glimpse of the celestial radiance of ne divine presence that ever abides within.

"The wind bloweth where it will, and thou hear- st the sound thereof, but knowest not whence it ometh, and whither it goeth." The wind is not isible to the human eye. We see its results and we eel its power; its velocity can be measured, but it emains ever an unseen force. So it is with the wakening of the spiritual forces within us. The ew consciousness of the presence and power of the hrist self within is invisible, as is the wind. Yet this onsciousness of the Christ presence is no vague or ystic dream, nor is it the result of any strong emo- ion or chance occurrence. It is a vital change, and lters the whole trend of one's thoughts and actions. Our negative qualities and characteristics gradually isappear and are replaced by positive opposites. The ew consciousness asserts itself more and more as ve come to live more constantly in the sense of our dentity with the infinite One. The new understand- ng and knowledge that has come exerts an effect hat is animating, vitalizing, and inspiring. With he assurance of our eternal existence comes a sense

of invincibility, of confidence, and of surety, befo which doubts and fears flee like the shadows befo the dawn. This great change of consciousness do not come instantly, but is the result of defini growth, a going on "from glory to glory."

As there are certain laws connected with th miracle of physical birth, so also is the spiritu birth regulated by certain laws, which must b studied and followed. The unborn babe receives i nourishment from the body of the mother. To th babe flow the forces necessary for its developmer and growth in order that it may take its place o the physical plane. As the physical child is a ver part of its mother, so we are a very part of ou Father-Mother God. We are bound to Him by in visible chains that can never be broken, but whic are constantly drawing us closer and closer to th great heart of Omnipotence, from whence comes lif The material body, being born of the flesh, must obe the laws of the flesh, or the physical plane, or it wi not be able to enter into the activities of that plan The spiritual nature of man is regulated by the law of Spirit, and must know and obey spiritual laws i development and progress are to be attained on th spiritual plane. With understanding comes th knowledge that both body and mind are intended t work together in harmonious action; that the phys ical body is not only the earthly tabernacle of Spir but a "house not made with hands," a perfect instru ment through which the glory and transcender beauty of the Spirit may be manifested.

But how is the spiritual birth to be attained? I it possible to be born when years have placed thei

eight on us? How can we be born a second time? We must remember that in the things of Spirit there e no passing years; there is no time, age, or space. We are as old as the beginning of time and as oung as eternity. Never was there a time when we id not exist; never shall there be a time when we ill cease to exist. We have never been left lonely nd sad, without the Comforter, surrounded by the arkness of earth conditions. Without us and all bout us surges the all-infolding love of our divine arent, watching tenderly over us and waiting for ne quickening of the life within us—the flaring up f the divine spark that will bring us to our spiritual irth. The inner hunger for spiritual unfoldment annot be satisfied by the pleasures of earth life. There are moments of blackness and loneliness, and ve know not which way to turn in our efforts to find he light. Then suddenly there comes to us a flash f divine understanding, and we realize the true na- ure of the Christ self; this self is radiant, perfect, whole, incomparable in its wondrous beauty, a part f God and one with Him; it is enduring, eternal, nd divine.

The rapture of this glorious moment should not, owever, cause us to think that because of the narvelous vision given us we have nothing more o do. We will find that we still have much to do in overning and controlling our thoughts and actions n order that the perfect self may manifest through s at all times. The spiritual eye has been opened for n instant to give us a glimpse of the perfect pattern or us. We have had a mental concept of the ideal hat we may attain, and must attain, at some stage

of our evolution. We should hold the realizatio
ever in our hearts and ponder over it; we shoul
ever seek to conduct each moment of our lives i
order that all we do or think will meet with the a
proval of the divine inner self. Every cell and ato
in the physical body will thus be purified and r
fined and made a more perfect vehicle by which ou
divinity may be manifested. An idea that has bee
recognized by the mind and that comes up agai
and again for consideration in a positive manner wi
grow and react on the body. Finally the body wi
conform to the idea just as did the mind. Every ne
conception will grow in volume in accordance wit
the power with which we invest it.

Thus, we cannot afford to oppose or deny th
voice of Spirit within, for it urges us on to greate
effort and wider service. Let us endeavor more full
to realize our divine heritage. The path on whic
we travel to the Father's heart is the path on whic
all creation is traveling. It rests with us as to whethe
we shall be the vanguards and hold aloft the flam
ing torch to light the way for those who follow o
whether we shall linger in the rear, encompassed b
clouds and shadows and catching but the faintes
gleam of the radiance that illumines the way.

Life, love, and light are everywhere. There i
not a single atom in which they are not found. W
are united by Spirit, the great lifeline, with all th
wonders of creation, and all are one with Him. I
we could but realize it and if we could but cast asid
the limitations of the physical sense, we would al
ways know that we live and move in this enchante
world of Spirit. God is everywhere—in the whispe

f a leaf, in the dewdrop on the rose, in the winging ight of the bird, in the first smile of the early dawn, ı the setting sun that flings its mantle of purple, ed, and gold across the evening sky. God is every- here and in everything. What sublime joy fills our earts and minds as we meditate on this theme! With eepest awe and reverence we bow our heads in ontemplation of the divinity in all things, while ɔ our listening senses come the words, like a sweet ong in the night: "Beloved, now are we children of God, and it is not yet made manifest what we shall e. We know that, if he shall be manifested, we hall be like him; for we shall see him even as he is."

Sing the Carol

Robert J. Richardson

Come, sing the carol heartily,
And let our joyful minstrelsy
Repeat the song of every bell—
Immanuel! Immanuel!

Press onward through the falling snow;
Proclaim like shepherds long ago,
"The Lord has come, has come to dwell!
Immanuel! Immanuel!"

Let angels charm the wintry air
Till kindness blossoms everywhere
And all then share the golden spell
Of God with us—Immanuel!

As We Have Forgiven

RICHARD HEWITT

THE LORD'S PRAYER contains a phrase over which a great many persons have mentally strained. Some find "As we also have forgiven our debtors" almost more than they can accept. They may be deeply sincere and honest in their desire for forgiveness as regards their own shortcomings but consider themselves to be incapable of expressing a comparable degree of forgiveness toward someone who has offended or hurt them.

Still the words from the Lord's Prayer stand—incontrovertible, inexorable, unmistakable: "And forgive us our debts, as we also have forgiven our debtors."

We can weigh and examine these words as we like, looking for some form of hidden or mystical meaning, but to no avail. In direct and simple terms they state a basic truth: by our own attitudes we create the yardstick with which the forgiveness we receive is measured. These words tell us that no power, person, or thing outside ourselves can determine the extent to which we shall be forgiven. They speak plainly of the immutable law of cause and effect which governs and guides God's creation down to the last details.

Jesus explained what He meant in His Prayer as He said: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Fa-

ıer forgive your trespasses." Thus He brought out ven more clearly the plain and simple meaning of ıe statement in the Lord's Prayer.

A specific point that is not too often mentioned that when we recite the Lord's Prayer, we actually :e asking God to deal with us in the same fashion ; v.e deal with others. We are putting ourselves in ıe position of agreeing to accept as our just treatıent the same degree of forgiveness that we have ıtended to others.

From a superficial consideration of Jesus' words :e can infer that God sits off at one side, watching s to see how well we succeed in forgiving our ebtors and then forgives us in like measure. From ıis a feeling of separation grows, and He soon beomes less personal to us. The less personal He beomes, the more remote He seems to be.

A true understanding of how we gain forgiveess is of vital importance. The awareness of a shortoming can be a mental burden that weighs so eavily on us that it affects us seriously. Under such weight we are much like a man who attempts to ow a boat with the anchor dragging.

Like a noxious vapor that hampers one's breathıg, the sense of guilt arising from our mental burıen interferes with many of our normal activities. Ve lack the freedom and spontaneity of thought so ecessary for success in our undertakings.

How effectively a sense of mental release will ispel every form of bondage was shown by Jesus vhen He told a paralyzed man to be of good courge—that his sins were forgiven. When the assurnce of having been forgiven penetrated the man's

thinking, the burden of guilt was dissipated; th former condition of physical paralysis vanished; an he was able to roll up his bed and go home unde his own power.

So, for many of us our greatest need is for releas from the burden we have been carrying. Whe awareness of forgiveness comes to us, we find new freedom, a sense of having been relieved of load, and we are able to plan and work with th greatest certainty of success that we have ever known

The recipe for forgiveness we so earnestly desir is found in the afore-mentioned words from th Lord's Prayer. To paraphrase those words: to th degree that we find it within ourselves to releas another from his debt to us, to that degree are w released from the weight of our own mental burden

We should understand that our own release doe not come from a Being who is somewhere apar from us and on whose caprices and whims we ar dependent. Our release comes from the Presence tha resides at the very center of our beings. In simpl words, our forgiveness originates within ourselves.

Whatever God does for us He does through ou own consciousness, our own words, our own actions Reasoning from this premise, we see that any for giveness we may receive has its roots in the depth of our consciousness. And we can acquire an aware ness of forgiveness for ourselves only as we build up a compassionate attitude toward others. Whatevei we affirm for anyone we automatically affirm fo ourselves.

We must always remember that God can mani fest His works for us only by manifesting them

vithin and through us. If He works through the nedium of our consciousness, then our offer of orgiveness to another inspires a sense of being for-iven to rise within our thought. The action of our wn understanding in forgiving someone else is vidence of God's working through us. Therefore, forgiveness is to touch our lives, it must touch nem through the channel of our awareness.

From this we can see that to pardon another is utomatically to pardon ourselves—and to the same egree. Moreover, we can see that, until we do ex-nd our pardon to another, we cannot be pardoned.)ur forgiveness for another is truly God's forgive-ess for us.

The Heart Does Not Forget

Theobel Wing Alleeson

Beyond the shadows of earth's night I see
A quiet field of dazzling moonlit snow,
And houses bright with candle gleam and tree,
And happy children singing as they go.
Within the heart burn memories long past,
But poignant still. The heart does not forget
Those precious hours—it holds them dear and fast,
Knowing that lovelier moments can be yet.
To one who walks the Christ way, better still,
New days will shine to blossom beauty-bright;
And Christmas with its wonder shall fulfill
The tender dreams of every Christmas night,
If we keep memories and dreams and star
To help us grow more Christlike where we are!

The Revealing

ERIC BUTTERWORTH

MAN IS CREATED in the image of God and relentlessly impelled toward the ultima manifestation of that Godlikeness. This is belief we at Unity hold. We are not so concerned wit the past evolutionary process that has brought ma to his present level as we are with man's prese evolutionary development and direction. Our majo concern is what we adhere to today in the sense o our attitudes and ideals.

Evolution is "a development leading to a definit end." In the life of every man there is an evolu tionary process that is constantly in motion. Ther are no exceptions to this law. Between what w were ten or twenty or thirty years ago and what w are today there has been a process of change fro what we were to what we have become.

The evolution of man's life experience or pe sonal evolution is continually progressing. There i a reason for every change for better or worse, eve though such changes may seem miraculous or be yond comprehension. The reason for a change ma not always be apparent, and frequently it may in volve a dramatic change in direction. Such change are always the subject of questions, and there mus be a key that may be universally applied to answe all questions concerning how and why changes com about. The following may illustrate changes tha have occurred.

A man, who for many years of his life had been a good, substantial citizen, was sent to the penitentiary to pay for a series of crimes against society. Many people who had known him as "old reliable" were shocked. They wanted to know what had occurred to change him. Where and what was the turning point? What was the reason for this change?

Successful men and women are often approached with requests to reveal the "secret of their success." Usually they have not given it much thought. If urged, they often will reply in generalities, "Well, I have worked hard; I have saved my money; I have been honest and sincere, and so on." But there have been many others who have done all these things and who have not achieved success beyond the mediocre. What is the link between the man of limited circumstances and background and the important person he may become?

At what point did the shabby little lieutenant named Bonaparte, who with little prospect for success wandered the streets of Paris, become the man of destiny who was to conquer Europe? Was it fate, good fortune, or some strange set of circumstances controlled by forces beyond our comprehension? When and how did the unimportant and insignificant army officer begin to move toward the incomparable Napoleon?

What was the connecting link between the unaccomplished lad walking the streets of Philadelphia with a loaf of bread under each arm and the man he became, the great philosopher and statesman, Benjamin Franklin?

A great change can be found in the life of

Ulysses S. Grant. In his middle years he earned hi livelihood delivering wood in St. Louis, and was re garded by his neighbors, friends, and relatives as a ne'er-do-well.

Certainly the things these men accomplished did not just happen in a flash, but were the result of a steady evolutionary process, a "development leading to a definite end." Somewhere in the life of each one something happened of note that was their motivation in a new field of activity that led to their ultimate fame.

In the 9th chapter of John we find the account of Jesus' healing of a man blind from birth. The neighbors seeing him with sight began to ask among themselves, "Is not this he that sat and begged?" the man answered, "I am *he.*" They questioned him as to how this miracle had taken place and what had brought about this great change. They took him to the Pharisees, who continued the questioning. Some of them refused to believe that he was the same man who was born blind. They called his parents, who verified that he was their son who was born without sight, but his parents could not explain how his new-found sight had come about. Finally, after continuous efforts on the part of the Pharisees to uncover a logical explanation for this "miracle," the man said in essence: "How it happened I know not, but one thing I know, that whereas I was blind, now I see."

Look back for a moment to the person you were before you began your study of Truth. Can you remember how negative were the attitudes you held, how fearful, anxious, weak, and sickly you were?

Have you not marveled many times at the great help you received through your study of Truth? Think how different you are today! How did this growth come about? When did this change occur? What is the key or explanation for the change?

"Oh," you say, "it did not happen all at once. It is the result of many years of study, listening to Truth talks, reading Truth books, prayer, and meditation."

All this is true; but somewhere along the path was a change in direction or a change of consciousness. At some point in your growth you stopped being the person you once were and started being the person you now are.

Somehow, no matter how instantaneously it came about, in the consciousness of the man born blind some factor wrought a change in the physical system of renewing life. Physiologists tell us that every cell of the body is undergoing constant change and renewal. Obviously, for a limited condition to continue to express there must be a limited pattern influencing the character of the cells. Any healing whether gradual or instantaneous is the result of a change in the mind pattern that starts "a development leading to a definite end."

In the life of Myrtle Fillmore, cofounder of Unity, we find a key to the secret of demonstration. This woman and her husband Charles were beset with great physical and financial troubles. With her husband, she sought something to hold to in their time of crisis. They attended metaphysical lectures and studied various philosophies that passed for the "new thought" of their day. One night while

listening to a now long-forgotten Truth lecturer, on idea seemed to ring true in the consciousness o Myrtle Fillmore. It is the now famous statement *"I am a child of God and therefore I do not inher sickness."* The entertaining of this idea marked th turning point in her life, and the birth of Unity a a world-wide movement.

Actually, the idea itself was not the turnin point. Many others have entertained that idea an have been inspired by it. Many have claimed it ove and over for themselves and yet have not had the im mediate and astounding results that the Fillmore had. What then is the key to this miracle, the ex planation for the healing of the man born blind, an the secret of all the surprising changes found in ou lives?

The wisdom of Solomon reveals this great Truth "As he thinketh within himself, so is he." The em phasis undoubtedly should be on "within himself." A study of the mind of man reveals that within our selves we think in pictures. "As he [man] thinketh within himself" means as he envisions things in mind and as he sees himself. Solomon is saying in effect, "What you see yourself as being, you be come." This is a fundamental law of mind.

It is evident then in consideration of this law that regardless of their desires, their sincere interest in Truth, and their conscientious efforts to obtain heal ing through spiritual means, the Fillmores were thinking of themselves and seeing themselves as limited, sickly, poor, inheritors of disease. The true turning point was the flash of revelation when Myrtle Fillmore saw herself for the first time as a

hild of God. In that revealing moment was the opping of the former evolutionary pattern and the eginning of a new pattern. No longer seeing herelf as weak and sickly, but as a strong and whole hild of God, she gradually evolved a whole and ealthy body. The fortunes of the entire family hanged wonderfully for the better.

A lay monk of the middle ages, Brother Angelus ilesius, beautifully and tersely expressed this Truth:

Whate'er thou lovest, man, that too, become thou must,
God, if thou lovest God, dust if thou lovest dust."

Starr Daily lived many years as a hardened riminal. Judged criminally insane by prison psyhiatrists, he was miraculously transformed in a rison dungeon to a new person who was eventually eturned to freedom. He went on to live a life of ervice to his fellow man. This is a case that is so nspiring that many have wondered how it could ave occurred. What was the key that opened his rison doors to a new and wonderful life? It ocurred when this insecure, confused person, who was lled with resentment and hatred toward society and ndoubtedly toward himself, experienced a revealng. He suddenly saw himself as God saw him, as he man he could be. And the man he saw became he new goal of his life. Truly this was a vivid fulillment of Paul's prophecy, "We shall all be hanged, in a moment, in the twinkling of an eye."

The person who has achieved merit in his field hrough years of sincere effort and hard work, acually became successful in that moment when he irst believed that he could be a success, and in that

belief actually saw himself as a success. From th moment of this revealing he has carried the attitud of success before him as a light on his way. It is th key that opens every door. It makes the "breaks" that always seem to come his way. Nothing coul keep him from that which he relentlessly saw him self as being or doing.

One of the important factors involved in the healing miracles of Jesus was His ability to inspire faith in those who would be healed and in those most concerned about them. Charles Fillmore has said, "The great modern revival of divine healing is due to the application of the same law that Jesus used. He demanded faith on the part of those whom He healed, and with that faith as the point of mental and spiritual contact He released the latent energy in the atomic structure of His patients and they were restored to life and health."

Faith is actually spiritual perception: the ability to see yourself as being or doing or having something even before it is visible to the eye. When Jesus asked, "Believest thou [that I can do] this?" He was challenging the individual to see himself mentally as whole and perfect, to see beyond appearances.

His was the purest vision the world has ever known. He could see purity and wholeness and strength and courage where these qualities seemed not to exist. His seeing was so powerful that it destroyed limiting beliefs and attitudes in the minds and hearts of those He would help and "in a twinkling of an eye" they saw themselves in a new light. Whether the results were instantaneous or a slow

process of natural healing depended on the purity or clarity of the individual's vision of himself.

This is a vital point to remember in considering the healing ministry of Jesus. The key to each healing miracle is found not in Jesus, but in the one healed. Life is consciousness, and an instantaneous healing is the fruit of an enlightened consciousness. The healing power of Jesus was actually the irresistible influence of His pure and perfect vision. In the presence of Jesus, who saw Himself so clearly as the Son of God, men saw themselves in a new and wonderful light. Through the ages miracles have always followed this kind of purity of vision. "Blessed are the pure in heart: for they shall see God."

The bridge between prayers and desires and the demonstration of them is the revealing; that state of consciousness at which you see yourself as God sees you, that point at which you stop thinking of yourself in a limited way, and realize that that which you desire is now manifest.

These words of Paul contain one of the most important teachings of the Bible: "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Here is stated the secret of demonstration. The things we hope and pray for can come only as we experience the revealing of our divine sonship, only as we see ourselves as God sees us.

Thus, healing is an inner revealing of the Truth. It is a matter not of setting something right, but of seeing it right. We have been seeing ourselves as sickly, as weak, as possessed of some disease or affliction. We must change all this. We must have

faith in our greater or Christ self, spiritually perceiving ourselves as perfect and whole now.

In like manner the demonstration of success and prosperity pertains primarily to what we see ourselves as being. If lack and failure have hounded our steps all our lives, we must know that it is because we have seen ourselves in a limited way. Our "lack consciousness" has been the result of thinking ourselves incapable or lacking in the background or opportunities to get ahead. What we have constantly seen ourselves as being has become a reality. No matter how many opportunities we may have, we can never achieve success and prosperity until we start the evolutionary process (a development leading to a definite end) working in a new direction, until we stop beholding ourselves in a limited way, and start seeing ourselves in a new and positive way—as children of God, capable, confident, and courageous.

Let us remember that in our lives the evolutionary process is constantly in motion, but the direction it moves is determined by our vision of ourselves. And this can be changed as we change the standard of our seeing: "God, if thou lovest God, dust if thou lovest dust." Any one of us can achieve a phenomenal growth toward the success of a Franklin or a Grant, can experience our healing "miracle" like the Fillmores or the man born blind, or can demonstrate transformation of character as did Starr Daily. If, however, we continue to behold ourselves in a negative light, we may well create for ourselves, as did the good man turned criminal, a prison house of mental, physical, and financial bondage.

Jesus said, "According to your faith be it done nto you." This is inescapable. We may not like it, ut we cannot change it. What you see yourself as eing or doing you will ultimately come to be or do. egin now a new development in your life toward ne definite end of happiness and wholeness, success nd prosperity. Affirm for yourself many times over: *I see myself as God sees me, healthy, happy, and armonious, peaceful, powerful, and prosperous.*"

In your time of prayer or meditation take a noment mentally to envision the kind of person ou want to be. See yourself as already doing or be- ng or having that which you desire. When your ision is pure, the change will come. The revealing rill suddenly tie together the chain of events of our past with a new and wonderful future leading oward the heaven of accomplishment.

AT-ONE-MENT

'Tis God, this life that is in me;
'Tis by His sight that I can see;
'Tis by His hearing that I hear,
And when I speak it is His voice,
And all my choosing is His choice.

This hand is really God's own hand,
And His, these feet on which I stand.
Where'er I go, there God is near,
My Father-God and I are one—
Whate'er I do by Him is done.

—GERTRUDE BISHOP WHYTE

Rebuke It!

MARY L. KUPFERLE

SEVERAL YEARS AGO a young woman consulted a spiritual counselor for assistance. In halting terms she attempted to explain her difficulty to the counselor. "I am so ashamed to have to admit being this way, but I am fearful of almost everything, fearful of handling my children, fearful of going to the stores to shop, fearful even when I awake in the morning, and I don't know what it is I fear.

"I have everything to be thankful for in a material way," she continued, hesitatingly. "Yet I can't seem to control my thoughts or emotions. There are times when I actually become panicky for no reason at all. I simply don't know what to do!"

The counselor replied firmly, with an understanding nod, "There is something to do, and you can help yourself; for the Father has not given you 'a spirit of fearfulness; but of power and love and discipline.' Whenever you seem to find yourself becoming fearful, rebuke the thought strongly and positively with the statement, 'Be cast out! You are a liar. There is no truth in you!' "

The young woman appeared so startled at the firmness of the tone and at the unusual wording of the declaration that the counselor smiled and added, "It may sound very strange to you to use such a commanding manner in addressing one of your own thoughts or feelings, but it will be quite effective."

After a few more minutes of discussion and a time of prayer, the young woman promised that she would try the attitude of "rebuke." She agreed to rebuke every negative thought or feeling or appearance with words similar to those given her by the counselor. When such action was necessary, she was instructed to use statements of strong command, aloud when alone, and silently when in the presence of others. She was to follow this practice of "rebuke" with a short, quiet affirmation concerning the presence and power of God, such as: "Only God is here."

A short time later the new Truth student reported that she had diligently followed the instructions and that she had found them helpful and effective. Although at times the negative thought persisted or returned, she was gaining ground in mastering her emotions and thought. She said, "I realize that this firmness of discipline is necessary, and the growing response within myself is proof of its blessing."

In studying Jesus' manner of handling the experiences that entered His life, we are all very familiar with His commands to the lame, the blind, the deaf, the sick, to arise and be made whole. His words, "Take up thy bed, and walk"; "Thy faith hath made thee whole"; and "According to your faith be it done unto you," are familiar words beloved by all of us. Many of us use them again and again, following His example, speaking them, affirming them, praying them in our working with God to help ourselves and others.

Not so much attention has been given, however,

to Jesus' manner or use of rebuke. His use of rebuke, nevertheless, is of vital importance and great personal benefit to us in those instances in which no help seems available regardless of our faithfulness of regular prayer and affirmation.

In the 8th chapter of Matthew, we see how Jesus rebuked the elements. The Scripture tells us, "Then he arose, and rebuked the winds and the sea; and there was a great calm." In Matthew 17, concerning the boy possessed of a demon the apostles could not handle, we read: "Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour." In Luke 4, we read that Simon's mother was ill. We are told, "He stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them."

Other instances of the use of a rebuke by Jesus indicate that He found it at times needful that a stern command be given directly to the appearance of the negation. If Jesus found this needful, it is not unusual that you and I find it so when we are faced with the appearances of human lack, limitation, and difficulty.

Through the Unity teachings, which help us to understand Jesus' teachings more easily, we often use the term "denial" to define the Truth student's active attitude toward negative appearances. Denial is simply the erasing of a false concept from our consciousness. A rebuke, a form of denial, is likewise the erasing of any negative thought or feeling from our consciousness.

A faithful Truth student followed the helpful practice of using the simple rebuke, "'Tain't so!

Tain't so!" whenever something undesirable loomed n front of her. Another person said that one of his avorite helps was the simple declaration, "It isn't nything. It just isn't anything." They both maintained that the use of such denials benefited them greatly and were extremely helpful in maintaining control and keeping discipline.

Another Truth student said that he felt he needed such denials or rebukes because they helped hasten the re-establishment of the consciousness of good he desired. He said, "It is as though the clean-up job were done just that much more quickly through their use. A quick rebuke helps me quickly when I need help."

Perhaps something is troubling you at this time, something that has been persistent, obstinate, seemingly unresponsive to your declarations of Truth. If a negative condition harasses you, use a clear, strong, definite rebuke regarding its appearance of power. Don't ignore it or push it into the background of your mind. Rather, face it squarely, bring it to light, and say calmly but determinedly, "Be cast out! You are a liar. You came forth from nothing, you are nothing. You have no power of your own, and I will not lend power to you. Get out and stay out."

Each time the appearance makes itself known to you, arise and rebuke it with dignity, power, and spiritual authority as did Jesus. You have this same dominion over the elements, over the "demons" of humanness, that Jesus Himself possessed through the divine Sonship. You, too, are a son of the Living God. You, too, can command the undesirable to depart and be no more, even as Jesus set the example.

As you persist, as you are watchful and alert and continue in prayer, you will find that there arises within you a Christlike authority that makes known to you your innate ability to follow in Jesus' footsteps. You will realize that it is not by any human force the negation is dissolved, the good brought forth; but that by the all-powerful Spirit finding free expression through you the work is accomplished.

Each time you arise, each time you take this stand of Christlike dominion, blessings will follow. You will realize a great calm in your mind and heart concerning all false appearances, each time you let God work in and through you to bring forth good. You will find all demoniac trials hold nothing but gain and progress, that all feverish conditions promise nothing but purity and refreshment for the awakening of new spiritual values and material enrichment.

Try it, and rise to your spiritual heritage of Christlike authority and dominion. Rise to your blessing, and to the blessing of all mankind and all creation, in the name of Jesus Christ!

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Never Say It!

ZELIA M. WALTERS

ANDREW SANK INTO a chair in the kitchen and with a groan, bent to pull off his boots. He had been carrying a double burden all day nd now he voiced his thoughts about this burden:

"I'm getting too old for my work; I can't stand ne things that I once could; it wears me out before 'm half through. I just have to keep on when I aven't anything to keep on with. I'll have to give t up; I'm just too old and worn out for this work."

And he was! Andrew had been pronouncing this entence on himself all day, and the sentence now vas in the process of being carried out. He had done eavy farm work all his life. With a cheerful mind ne could still do it as he had before, but with the dded burden of his negative thoughts, he was reduced to exhaustion.

The injurious sentence did not end with himself. He put an added burden on his wife, who was preparing supper and on his children who were listening o him. The children then said to themselves: Dad s growing old; people grow old and cannot do nuch any more. Thus, Andrew made a damaging nark on all with whom he came in contact.

When shall we learn not to pronounce sentences of evil on ourselves? Even if we are willing to bear these evils, which we never are, we must not burden others with our fears. The wisdom of this advice has long been with us, but we have not thought about

it and used it.

Many years ago a bard wrote the dramatic story of Job and this truth, wrought out of the experience of men, was recognized when Eliphaz said to Job: "Thou shalt also decree a thing, and it shall be established unto thee." I have heard this truth read by people who might well have profited by it, but they did not heed its message. When a diligent scribe gathered the truths that had grown out of the ages of man's experiences and wrote The Proverbs, he warned in many different phrases of the power of words for good or bad. From the most ancient records down to this day, seers and teachers have been urging us to consider what words may accomplish. Words! They are not bits of sound that are thrown out in the air to vanish into nothingness. They are as lasting as the hills! They bring the impossible to pass for individuals, communities, and nations. What would happen if a majority of the people in the world would say with finality: "There will be war. . . . for mankind has always had war; there is no other way to oppose the greed of the nations"? Then there would be war. No matter what the leaders might do to keep peace, there would be war, since man has decreed it as his inevitable fate. But what if most of us should say: "There shall be peace! man has grown out of the bestial stage of life, where he takes what he wants by striking down anyone who opposes him"? Then there would be peace. Man would have decreed it for the race. No matter what obstacles stood in the way, some power beyond man's own groping mind would lead him to the light where he could see the way.

When the great Teacher came to show man that he Creator was his Father who loved him and cared bout the smallest thing concerning him, He declared in forthright, brief, and simple words what nan must do about his words: "Every idle word hat men shall speak, they shall give account there- of in the day of judgment. For by thy words thou halt be justified, and by thy words thou shalt be condemned."

The day of judgment! Is this day some eons away. By words thou shalt be justified! When? Will t be on some dimly visioned day of judgment when some judge will open the books, and we shall either be justified or condemned? No! The justification or condemnation is not in the distant future. It is today This is the day when we are reaping the results of our words spoken in former days. We have blessed or cursed ourselves by the words we have been using, and not only ourselves but also others. Ah, here is our double guilt if our words are negative. Here is our opportunity: we may add strength to high aims, ideals, and work nobly designed, or we may blast all these to failure.

Andrew brought about his own defeat. He could have thought and said other words such as: "Yes, it's been a hard day, but I've got the day's work done. I'm tired, but a night's rest will fix that. My home is a good place to come and rest. Tomorrow I'll bring things along a little farther."

We must remember that our evil decrees act on others as well as ourselves—on those whom we love. A mother who saw her little son climbing a tree called: "Come down at once; I'm afraid that you'll

fall." And he might have fallen. Before this command was given, he had not thought of falling. He had climbed as confidently as a young animal. How many times a day do we use the word *afraid?* "I'm afraid the baby may get sick." "I'm afraid to try this kind of job." "I'm afraid I'll not pass my examinations." "I'm afraid they may not like me." Can we not resolve to omit this crippling word from our speech and, instead, set our patterns by constructive speech?

Long ago a singer of Psalms expressed a thought that might well be in prayers today:

"Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

ATTENTION REGULAR SUBSCRIBERS

The heavy holiday mail often causes delay in magazine delivery during the Christmas season, so the January issue of your Unity periodical may be slow in reaching you. Practically no mail is lost in this seasonal rush, but delays do occur. We shall appreciate your waiting patiently for the January issue of your magazine to arrive.

Thank you for your patience and co-operation!

An Artist's Technique

EVELYN D. BENNETT

IN TEN WORDS Jean Corot expressed the technique of his successful work. This great French landscape artist of the nineteenth century had a direct answer for those who questioned him as to how he painted his exquisite pictures. He simply said: "I dream my picture and afterward I paint my dream."

Jean Corot was not speaking of man's dreams while he sleeps, but rather of the dreaming of the true artist. The artist dreams with his eyes wide open to see the inner radiance and depth of beauty within his chosen subject.

The world acclaims many men as artists. Webster defines an artist as one who professes and practices an art in which conception and execution are governed by imagination and taste. It would seem that there are many artists at work whom the world has not recognized as such. Perhaps to this group we could add the earnest Truth adherents. They indeed profess and practice the art of Truth; their work can be seen on the "canvas" of their lives.

Every man works on a canvas of life. What is revealed shows whether he has dreamed his picture of Truth first and then painted his dream with thoughts and feelings, words and deeds, in lieu of brushes and paints.

In the art of Truth the true artist studies his subject with his spiritual eyes wide open. He sees the inner realities. He sees more than the surface of

things. He sees greater potentialities everywhere. Things capture his imagination, and he begins to dream and to think.

One night not long ago I was particularly thrilled by the wonders of the heavens. The sky was a velvety blue carpet of silvered stars and a golden moon. It was indeed a feast for the eyes and the soul, and recalled to me the words of the Psalmist:

O Jehovah, our Lord,
How excellent is thy name in all the earth, Who hast
set thy glory upon the heavens! . . .
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of
thy hands;
Thou hast put all things under his feet.

The Psalmist was dreaming his picture of Truth as he contemplated the wonders of God on earth and in the heavens. First he acknowledged God as the supreme Creator. He realized that what he saw was the work of the great artist. He saw the expansive beauty of the universe, and he thought about the minuteness of man in comparison. Yet the thought of minuteness could not endure for long, for the man God made was crowned with glory and honor. Man was made to have dominion in the sphere in which he finds himself.

What a glorious realization to behold the Truth! Man is a conscious being who can choose his own course through life and use the treasures of heaven

o enrich his world. Man is superior to other forms of life and has authority over them, "over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth."

All around us there is evidence of how much authority man has assumed over things. He has invented machines and made them his servants. He has performed seeming miracles through science. He has exchanged the horse-and-buggy age for one of supersonic speed, atomic power, and push buttons. He has brought secrets of the universe out of their hiding places and commanded them to work for him.

Scientific discoveries and inventions have had many descriptions. Henri Louis Bergson, the French philosopher, spoke of them as adding to man's stature. He said: "Telescopes and microscopes have increased the power of our eyes; telephones have stretched our hearing; telegraphs have made words sound around the earth; locomotives and steamship lines, better than seven-league boots of ancient fable, have multiplied the speed and power of our feet; and guns have elongated the blows of our fists." Then he added: "Man never had such a body since the world began, but man's soul, there the failure lies. We have not grown spirits great enough to handle our greatened bodies."

This observation that failure lies in the mind sounds a note of pessimism, but the Truth teachings of Unity continually remind us that the hope of the world lies within man's mind. It lies in the Spirit of God in man. Our contributions to the world in handling the greatened body begin with each individual.

Until the mind is greatened, the greatening of the body through science is not necessarily a glory and honor. Scientific discoveries are amazing and marvelous to most of us. They have blessed us with more leisure, greater comfort, more conveniences, and higher standards of living. But we must become aware that not one of them is as important to us as the discovery of the Truth about ourselves, that we are spiritual beings with spiritual authority here and now.

The Psalmist realized the high estate of man. He dreamed his picture and then painted it with the majestic words that we read today in our Bible.

As we contemplate the wonder of man and expand our consciousness of man's high honor in God's creation, we further the works of Jesus, who dreamed the whole Truth, imaged it with all its inner light and beauty, and afterwards painted His dream perfectly. We recognize this masterwork of art as the life and teachings of Jesus. His dream became a living thing. All the inner radiance of the Truth of His own divine sonship was reproduced on the canvas of His life.

Jesus confirmed the high estate of man, saying: "Is it not written in your law, I said, Ye are gods?" Actually, He was calling attention to the words in the 82d Psalm:

"I said, Ye are gods,
And all of you sons of the Most High."

Jesus wanted to share this wonderful knowledge with everyone, but He knew that a man has to be willing to make a new beginning, to approach life with a new viewpoint if he really wants to follow the

teachings. "Except one be born anew, he cannot see the kingdom of God." Except a man's mind conceive the idea of his own spiritual nature and realize that there is more than a physical side to life, he cannot see his potential blessings. How thankful we should be if we have been born anew; and we have if we know in our hearts that we are sons of the Most High. First, we must be born anew and then proceed to grow, to attain the fullness of spiritual stature in the world.

Jesus, the master artist, dreamed the whole picture of Truth and afterwards painted His dream. He assures us that we can do the same, even saying: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." He sees us as sons of God, sons of the Most High, on the spiritual pathway of life, as we believe and follow Him. Today we are artists at work on the canvasses of our lives, professing and practicing the art of Truth. Our divine sonship gives us spiritual authority and power to live joyously, confidently, and peacefully at all times. The canvasses of our lives should portray God's perfect health, God's harmonizing power in all our activities, God's substance in every need, and God's Spirit as the accomplishing power for the work of every moment. Our consciousness of our oneness with the Father should radiate through every thought we think, every work we speak, and everything we do.

We can dream our picture of Truth through prayer, meditation, study, and steadfast devotion to God and His goodness and afterwards paint our dream in the course of our daily routine.

As beautiful as our picture may be now, we do not yet know our full potentialities, for it is written in the Scriptures: "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God . . . Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is."

Follow the artist's technique, dream your picture of the Truth about yourself and then paint your dream in the world today.

ASSURANCE

Marie Daerr

Be not deceived by outward guise.
The brown earth looks as though there lies
No hope of loveliness beneath.
The bulb's encompassing dark sheath
Seems touched with cold finality.
The black branch of the maple tree
Appears as though it never heard
The joyous carol of a bird.
And yet, how soon on barren sod
We see the magic hand of God:
Grass spear, green leaf, awakened root,
The hyacinth's first tender shoot.
Be not deceived by outward mien—
Hearts, too, hold miracles unseen!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am the living expression of the Christ of God, blessed with rich gifts of light and inspiration.

Prosperity: I am the living expression of the Christ of God, blessed with rich gifts of prosperity and success.

Healing: I am the living expression of the Christ of God, blessed with rich gifts of wholeness and perfection.

INSTRUCTIONS: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). This month we celebrate the birthday of Jesus, the One who exemplified the "only begotten Son," and revealed to humanity that all men are divine, all have within them the perfect life of God. The quickening of the indwelling Christ life is the real meaning of Christmas.

As we learn to follow Jesus in thought and deed we are brought to the realization that we are truly living expressions of the Christ of God, and blessed with His rich gifts of Illumination, Prosperity, and Healing.

Christian metaphysicians have discovered that man can greatly accelerate the formation of the Christ Mind in himself by using affirmations that identify him with the Christ. These affirmations often are so far beyond the present attainment of the novice as to seem ridiculous, but when it is understood that the statements are grouped about an ideal to be attained, they seem fair and reasonable.

When one understands the power of words spoken in spiritual consciousness the results are in fulfillment of divine law.

The affirmation of any good statement of Truth puts us in conscious contact with the Christ Mind and quickens and releases the light and energy stored up in the subconscious mind; then the process of redemption begins.

The Christ man, or perfect idea of God-Mind, is now being expressed and demonstrated by men and women as never before in the history of the race. Those who claim to be followers of the true religion should beware of putting the perfect-man idea out of their synagogues as the Jews put out Jesus Christ. The chief priests and the elders asked Jesus: "By what authority doest thou these things?" Modern Pharisees are repeating the same question. The substance of Jesus' answer was: "By their fruits ye shall know them."

Affirm:

I am the living expression of the Christ of God, blessed with rich gifts of light and inspiration.

It may be hard for those who have become attached to material things to realize that there is an invisible real life and substance that is much more substantial and real than the material. The men of science tell us that the invisible forces have a power that is millions of times more real and substantial than all the material world.

Every time you say, *"I am a little short of funds, haven't as much money as I need,"* you are putting a limit on the substance in your own consciousness. Is that wisdom? You want a larger supply, not a limited supply of substance. Therefore it is important to watch your thoughts so that the larger supply may come through your mind and into your affairs. Say to yourself, *"I am God's offspring and must think as God thinks. Therefore I cannot think of any lack of limitation."* It is impossible that in this universal Mind that fills everything there can be any such thing as absence. There is no lack of anything anywhere in reality. The only lack is the fear of lack in the mind of man. We do not need to overcome any lack, but we must overcome the fear of lack.

Let us start with the fundamental proposition that there is plenty for you and for me and that the substance is here all the time, supplying us with every needful thing, according to our thought and word.

As a child of God affirm:

I am the living expression of the Christ of God, blessed with rich gifts of prosperity and success.

All the divine perfection that exists in the universal Mind can be brought into direct contact with the image and likeness, the Christ, imprinted in the beginning in each individual. As he develops spiritually man releases, rounds out, and fully expresses that divine perfection which is potentially in his soul.

All those who in faith have persistently applied this law of spiritual acknowledgment of the Christ have received benefits that bear witness to the fact that man can overcome sin, sickness, and old age, rise out of the race belief in human limitation, and finally attain eternal life as Jesus attained it.

"Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" Under the direction of the Christ a new body is constructed by the thinking faculty in man. The materials entering into this superior structure are spiritual substances, and the new creation is the body of Spirit. It breathes an atmosphere and is thrilled with a life energy more than that of the manifest man. When we come into the realization of our true Christ body we feel the stirring within us of the indwelling Spirit.

The true temple in the "body" of Christ is a state of consciousness. In the inmost center of every man the indwelling Christ resides.

Accept His gift of health by affirming:

I am the living expression of the Christ of God, blessed with rich gifts of wholeness and perfection.

How May We Know That Jesus Really Lived?

WHEN MEN THINK OF Jesus the Christ, they usually seem to picture a man, bearded, serious, haloed: "a man of sorrows, and acquainted with grief." They think of Him in His divine aspect, as a great teacher performing miracles, living a life that, because of His divinity, must have been quite different from that of other men. They forget that Jesus was human as well as divine. They forget that He spent a number of years in the process of growing up, very much like any other boy.

If we remember this, we will see in the discourses of His manhood many indications of the nature of that boyhood. We will derive a new sense of His oneness with us not only by reason of a mystic spiritual unity but because His experiences were so natural, so human, so real, so very much like what our own might have been in His day, or even very much like what our own are in this day.

Jesus was a small-town boy, son of the village carpenter. Much more than this He was, as the patient years have revealed. But in the years of His boyhood, there were few who guessed Him to be a great teacher, savior of the world. He was simply the eldest child in the large family of Joseph and Mary. No doubt, like other boys, He fetched and carried wood and water. Surely, the good clean smell of lumber, the smooth bite of plane and ax,

must have fascinated Him. With the lively enthusiasm of youth, He must have mastered the secrets of His father's tools and, like other small boys, looked with boyish admiration upon His father's skill, resolving in His heart that when He grew up He would be like him.

This boy of Nazareth was interested in out-of-door things, too: in the sparrows that were sold in the market place, the lilies in the field, the foxes and their nests, the sheep and their shepherds. One of the loveliest pictures in the discourses of His manhood is drawn from a picture that may well have been recorded upon His mind in youth. He was interested, as travelers in the Orient today are interested, by a certain scene in shepherd life. Often the flocks of several shepherds will be led into a common sheepfold for the night. In the morning they must be sorted out, to roam the hills again in the eternal march for food. But the shepherds do not scramble wildly among the animals to sort out and segregate their charges. It is all much simpler and much more fascinating than that.

Each shepherd has his own distinctive call. The sheep of his flock learn to know this call. When the time comes for them to follow their leader back to the hills, each shepherd in turn stands at the door of the fold and calls. All the sheep prick up their ears, but only those that belong to his flock move toward him. The rest remain as they are.

When the little boy of Nazareth had become the strong Man of Galilee and wished to illustrate the fact that not everybody was ready to accept His message, but that those who were ready would

recognize and respond to it, He remembered the scene in the sheepfold, a scene familiar to virtually every one of His hearers.

"Mine own know me," He said. "They shall hear my voice."

We can picture this same great Teacher as a lad, when He sat, elbows on knees, chin cupped in His hands, on a little stool in the kitchen of His father's house. His father was, perchance, working in his shop adjoining the room, so that the pungent smell of the fresh-cut wood mingled with that of the smoke from the kitchen oven, while Jesus' mother mixed yeast in dough, and put the dough to rise in great pans near the oven. Soon, He knew, the dough would be risen, and His mother would shape it into big loaves, with maybe a little one for Him. The loaves would be put into the oven to bake, and would be brought out, brown and crunchy and savory, to stir a boyish appetite that needed no stirring.

When, years later, He wanted to make plain to His followers what the kingdom of heaven was like, He remembered that scene and dramatized it in the parable of the meal in which a widow hid some yeast that leavened the whole lump of dough. The kingdom of heaven, He made them see, was like that: it increased. It was, in a way of speaking, contagious: a little of it would spread and leaven a whole group of people, a whole community, perhaps the whole Jewish race.

The practical nature of Jesus' teachings, His ability to reach through nonessentials to the core of a matter, wonderful to us in this day, must have

been more wonderful, even startling, to the men of the day in which He came. Whereas the wise old theologians of the day debated abstract questions such as, perhaps, how many angels could sit at one time on the head—or was it the point?—of a pin, Jesus brought them back to earth by such practical teachings as these: If you know the Truth you are blessed by using it ("If ye know these things, blessed are ye if ye do them"); and worship to God means brotherhood to man ("If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift"). His straightforward, informal method of teaching must have seemed revolutionary to men accustomed to the circumlocutions of the orthodox priests.

Even the disciples of John the Baptist were troubled, although it is reasonable to imagine that John was very friendly to Jesus' teachings. "Why do we and the Pharisees fast oft, but thy disciples fast not?" they asked Jesus.

In Jesus' answer, fashioned out of the experience of His life, we see again the lengthened shadow of a little boy at home and in the market place of Nazareth. Perhaps as He answered He too saw the little boy He had been.

The first picture His answer calls up is that of a lad who must have watched his mother mending his clothes and those of his brothers and sisters. In the home of a village carpenter there must have been many patches.

The boy Jesus learned, perhaps from his own boyhood experience, that for his mother painstakingly to put patches of new cloth upon worn-out garments was a waste of time.

To try to put new patches upon the outworn garments of religious custom was equally useless.

We therefore hear Him answering, "No man putteth a piece of undressed [new] cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made."

Again we see the same little Boy in the market place, round-eyed with wonder at the ways and dress and possessions of travelers passing through the village, or curious about and interested in the village talk and happenings. We can imagine Him before a wineseller's, where a crowd has gathered to chuckle as they observe the merchant's discomfiture over a broken wine-skin, and to mourn over wine spilled.

"Why did the wine-skin burst?" the Boy asks.

"Why, the silly man put new wine into an old skin. Naturally, the old skin was not so strong as when it was new and the new wine burst it. Too bad to waste good wine that way."

Now, as He talks to the followers of John, we hear Him saying, "Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved."

So, He implied, new ideas such as His own demand new customs.

There are those who say that Jesus is a myth,

that He never really lived, that the Gospels ar compiled from legend. The Gospels themselves ar living testimony to His life. No man fabricating a messiah would use such illustrations as Jesus used They are taken from a life that was lived. They breathe of living, actual experience. They have the common touch. The religions of the East abound in elaborate symbolism, in flowery metaphor, in involved, abstract ideas. Jesus spoke directly, "as *one* having authority, and not as their scribes."

He did have authority, not only the authority of divinity but that of experience as well. No one reading the Gospels with this thought in mind can question their actuality.

Jesus lived! Of that there can be no question. The picture the Gospels paint could not have been drawn from lifeless symbols. They are the pictures of a vital and forceful personality. Even the formal, dignified style of the writers could not conceal that personality. It shines out at us, sparkling, incisive, definite, in such pictures as these: the call of the shepherd, the yeast in the dough, the patches on old clothes, new wine in the old wine-skins.

Jesus lived! Evidently He lived in Palestine, despite many theories that He went to India or Egypt during the years from His twelfth to His thirtieth birthday. If, indeed, He did travel afar, He kept His speech and the illustrations that He used singularly free from the influence of His travels, and singularly rich in the experience of His own country, His own people, His own boyhood village.

Whatever else contributed to His background of wisdom and compassion, it was to the simple

hings of everyday life—things as simple and human nd humdrum as we experience day by day—that He urned for material with which to illustrate His eachings. His great spirit imbued them with a charm o compelling that we almost lose sight of their implicity. Not an incident or a figure appears in His teachings that could not be appreciated by all His hearers. Not the experience, but only the vision o interpret, was what had eluded them.—*Ernest C. Wilson*

A Time to Think

R. H. Grenville

Though friendship is a precious thing
And kith and kin are dear,
Sometimes I like to go apart
And listen till I hear
The quiet voice within myself
That tells me God is near.

I like to sit in solitude
Or walk awhile alone,
To think the thoughts and dream the dreams
That are my very own.
For then it is that wisdom speaks
And marvels are made known.

It's then I get to know myself,
The vibrant, inner me;
To drink of inspiration and
Approach reality;
To learn what love would have me do,
What life would have me be.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, December 1, 1957

UNITY SUBJECT—*Giving Direction to Life.*

INTERNATIONAL SUBJECT—*Boldness in Christian Witnessing.*—Phil. 1:1, 2, 12-21.

1. Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons:

2. Grace to you and peace from God our Father and the Lord Jesus Christ.

12. Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel;

13. So that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest;

14. And that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

15. Some indeed preach Christ even of envy and strife; and some also of good will:

16. The one *do it* of love, knowing that I am set for the defence of the gospel;

17. But the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.

18. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I

joice, yea, and will rejoice.

19. For I know that this shall turn out to my salvation, rough your supplication and the supply of the Spirit of sus Christ,

20. According to my earnest expectation and hope, at in nothing shall I be put to shame, but *that* with all oldness, as always, *so* now also Christ shall be magnified my body, whether by life, or by death.

21. For to me to live is Christ, and to die is gain.

GOLDEN TEXT—*For me to live is Christ, and to ie is gain.*—Phil. 1:21.

SILENT PRAYER—*In living the life of the Christ lose my petty, personal self in service, and am fted up into the life universal.*

In work that holds our entire attention we lose urselves completely. We then give ourselves as ell as our time to the task, and can experience no ense of monotony or boredom. Instead, we are alert, live, full of interest and initiative, our faculties ully awake and concentrated on the subject in hand. Ve give a full measure of effort to every job.

An item in a daily newspaper several years ago old of the building of a complete six-room house n eight hours. Seventy-two carpenters and other raftsmen finished in eight hours a job that ordinarily would have taken several weeks. All labor and most f the material was donated. The house was pre-ented to a disabled veteran. Building contractors vho watched the construction marveled at the energy hown by the men. One of the contractors said: "It's or a good cause, and the men have caught the right pirit. You would never catch these men working his hard for wages." Under the impetus of zeal for

a good cause these workers outdid themselves, doing more work without charge than they ordinarily would do for their full wage. The spirit in which people work does make a difference.

In the work of the Christ, enthusiasm and selflessness are alike chief qualifications. We deny the personal self and devote our full energy selflessly to the expressing of the Christ. Whatever stands in the way of devotion to our ideal must be taken up (our cross) and carried along with us until we learn to deal with it and deposit it by the way.

To express life in terms of service we first choose the form that our service is to take, as well as the equipment that we bring to it. First we choose four faculties: faith, strength, judgment, and love. Jesus served in every capacity, but He first chose His apostles and began their training. He healed the sick without drugs, without wearisome delay or half measures. He taught the multitudes with authority, omitting the formalities that the scribes and Pharisees felt were so necessary. Jesus was ready and able to supply every need as it arose.

We direct our lives into the way of Truth by getting a clear understanding of principles. Faith, love, judgment, and spiritual strength aid us in this undertaking. Anyone who calls these four faculties into action in the cause of Truth can render effectual service.

We give life the right direction when we develop belief in All-Good. To see good in adversity requires faith of a high order. To so master the inner life as to bring good out of external circumstances is proof of the Christ consciousness in action.

is complete direction of life in the channels of the hrist.

To control the inner life is more important than rercoming all adverse appearances in an external nse. Instead of demonstrating his freedom from ison, Paul saw in his bonds an opportunity to ing Truth home to the whole Praetorian Guard hose members doubtless took turns in watching m. The power of the Christ whom he preached as in Paul even in prison, causing him to forget s own limitations in his zeal to bring those who eard him to an understanding of Truth. Under the stice and tolerance of the Roman law he was able do this. Roman law was in marked contrast to the rocedures of some courts today in countries here individual liberty is no longer recognized or olerated. "The supply of the Spirit of Jesus Christ" ust be evoked without ceasing, that it may result the magnifying of the Christ in the world.

QUESTIONS

1. What is the secret of doing good work?
2. Is the spirit in which work is done important? Give reasons for your answer.
3. How do we begin to express life in terms of service?
4. In getting an understanding of principles, what faculties aid us?
5. What is more important, to control the inner life or the outer circumstances?

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Lesson 10, December 8, 1957

UNITY SUBJECT—*The Final Accounting.*

NTERNATIONAL SUBJECT—*What Christ Means to*

the Christian.—Phil. 3:4-14, 20, 21.

4. Though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:

5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;

6. As touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

7. Howbeit what things were gain to me, these have I counted loss for Christ.

8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrection from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

20. For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ:

21. Who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

GOLDEN TEXT—*I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.*—Phil. 3:8.

SILENT PRAYER—*The Christ Mind has touched my will, and I have become a new creature in mind and body.*

After Jesus, Paul is the most outstanding character in the New Testament. In young manhood he gained considerable prominence as a zealous Jew and a persecutor of Christians. As a convert to Christianity he became so loyal to his new-found faith that he could admonish other disciples to follow his example. Largely through his teaching and influence Christianity spread throughout the Roman Empire in the first century. A study of his attitude toward the Christ is, therefore, not only interesting but helpful to us in our efforts to follow His way.

Paul learned to discount confidence in the flesh or in the literal keeping of the law and to count his loss of interest in literalism and other observances of religious ritual as pure gain. He was thus enabled to give his undivided time, attention, and effort to furthering the teachings of the kingdom of God. To gain a consciousness of the Christ kingdom, Paul gladly gave up everything else. He learned that material possessions are transient, that they come and go according to the impermanent nature of the thought back of them.

When a man sets his love on things of the world and uses all his energies in the gaining of material possessions and high position he fails to attain the best in life. The real attainment, which is permanent,

is the bringing forth of the Christ into perfect expression in our consciousness, even as Jesus, our Way-Shower, brought forth the Christ. Paul doubtless was familiar with the words of Jesus, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

To gain "the excellency of the knowledge of Christ Jesus my Lord" means to gain understanding of the Christ principle and to use it constructively in order to attain the ideal. To attain this objective, one with spiritual understanding is willing, like Paul, to let go of the ambitions, attainments, and possessions of the outer, personal self.

No one is truly righteous until he enters into the Christ righteousness. Man-made righteousness is personal righteousness and comes from the limited, spiritually unenlightened standards of the race. The Christ righteousness is from God. It is grounded in abiding principle; it is right incarnated in faith and love.

We cannot "know him, and the power of his resurrection" until we come into understanding of the principles of Truth, the Christ standard of right, and wholeheartedly seek to live according to these principles. By dying to the errors and limitations of the mortal within us and being raised into newness of life each day, we shall "attain unto the resurrection from the dead." By means of denials

ve release from our consciousness and die to that which is earthly and mortal and limited. We are aised into newness of life by our affirmations and ealizations of Christ in us as our vitalizing energy nd our innate perfection, ever increasing in our onsciousness. Like Paul, we are pressing on toward erfect attainment of Godlikeness, the "goal" that "the prize of the high calling of God in Christ esus"—the completion of the work that each per- on has to do in carrying out God's wondrous plan. Ye therefore shall be perfect, as your heavenly ather is perfect," said Jesus, interpreting the teach- ng of the Mosaic law. "Thou shalt be perfect with ehovah thy God."

QUESTIONS

1. Why is the study of Paul's life especially helpful to us?
2. What is the real attainment in life?
3. What is true righteousness?
4. How can we "know him, and the power of his resurrection?"
5. What goal is "the prize of the high calling of God in Christ Jesus"?
6. What power enables us to take account of the good only?

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Lesson 11, December 15, 1957

UNITY SUBJECT—*Joy in Christian Fellowship.*

NTERNATIONAL SUBJECT—*Living with Christian Joy.*—Phil. 4:1-13.

1. Wherefore, my brethren beloved and longed for, y joy and crown, so stand fast in the Lord, my beloved.
2. I exhort Euodia, and I exhort Syntyche, to be of the me mind in the Lord.

3. Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4. Rejoice in the Lord always: again I will say, Rejoice.

5. Let your forbearance be known unto all men. The Lord is at hand.

6. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8. Finally, brethren, Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10. But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.

12. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

13. I can do all things in him that strengtheneth me.

GOLDEN TEXT—*My God shall supply every need of yours according to his riches in glory in Christ Jesus.*—Phil. 4:19.

SILENT PRAYER—*I live in Christian fellowship by receiving and expressing the qualities of God, revealed in the Christ ideal.*

Our lesson for today is based on Paul's Philip-an letter and was written in prison at Rome. Even ough this letter was written under the shadow of npending death, its theme of triumphant joy re-als the truth that a rejoicing spirit need not be nditioned by outward circumstances.

The personal man usually thinks of singing and raising only when conditions are so pleasant as to ve rise to songs of praise; but this is a mistake on an's part. If we refrain from singing and praising hen the way seems gloomy and dark, we hinder ur good from coming quickly into manifestation. ob says, "When they cast *thee* down, thou shalt y, *There is* lifting up." Joy, love, and faith riginate in the kingdom of heaven within us; thus here always are invisible things for which to praise od and thereby bring about swift and marvelous re-ults. Where there is conscious connection with the reat source of energy, Divine Mind, the very foun-ations of the mental prison are shaken; all the doors re thrown open, and those who were bound are set ree.

In this lesson Paul symbolizes the will working n conjunction with the word. The word, in turn, is n expression of illumined understanding. Paul was uly illumined, and he writes in plain language of ne duties and responsibilities to be discharged by ll who wish to train the will after the pattern of ne will of God.

These duties are not difficult to understand. nyone may see them and grasp what living in the Christ Spirit demands of him. The seeker after Truth nust take on himself the task of spiritualizing

both mind and body. He must do a work of th most devoted and consecrated kind. That Paul s merged his will with the will of God as to allow al his conduct to be governed by the higher will i evident from his statement that he had made himsel an example for other disciples of the Christ, wh might with safety follow his lead.

One of the basic elements in fellowship is mutua interest. This develops a knowledge of unity i spirit, oneness in divine love. Another of the es sentials of Christian fellowship is the recognitio that all men are equal in the presence of divine law In the instance where the apostles were discussin who should be the greatest in the kingdom o heaven, Jesus made the point very clear that there was no great or small in the kingdom.

Every outer form has its invisible relationship; therefore, man must keep his invisible ordinances with God before he can keep them with his fellow-men. Men sometimes feel that they must hide away from the world in order to perform a spiritual ministry. This is not in accordance with the teachings or practices of Jesus. Spiritual ministry is fulfilled only in our relationship with one another.

We bring both will and understanding into play in the work of learning to rejoice always voluntarily, regardless of appearances. A consciousness of joy is worth much faithful cultivation and it sometimes requires much. We must break the race habit of allowing ourselves to become depressed by negative conditions and cultivate the habit of holding ourselves in a constructive frame of mind. Paul repeats his injunction to be joyful always, thus emphasizing the

importance of habitual cheerfulness.

Through the thorough training of the will in conjunction with spiritual understanding we master the secret of happiness. Paul learned to be contented in whatever state he found himself. A recent philosophic writer, without acknowledging Divine Mind as omnipotent, holds that given a fair degree of health and a pittance sufficient to supply modest wants, a person should be able to live in a continuously happy state of mind provided he wills to do so. How surely happy is he who, like Paul, "can do all things," through Christ, the source of his strength!

QUESTIONS

1. Is Christianity a religion of joy? Explain.
2. What is the duty of the seeker after Truth?
3. What are some elements necessary in achieving joy in Christian fellowship?
4. How is our spiritual ministry fulfilled?

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Lesson 12, December 22, 1957

UNITY SUBJECT—*The Fellowship of Kindred Minds.*

INTERNATIONAL SUBJECT—*The Wonder of the Incarnation.*—Phil. 2:1-11.

1. If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of Spirit, if any tender mercies and compassions,

2. Make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind;

3. *Doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself;

4. Not looking each of you to his own things, but each

of you also to the things of others.

5. Have this mind in you, which was also in Chris Jesus:

6. Who, existing in the form of God, counted not th being on an equality with God a thing to be grasped,

7. But emptied himself, taking the form of a servant being made in the likeness of men:

8. And being found in fashion as a man, he humble himself, becoming obedient *even* unto death, yea, the deat of the cross.

9. Wherefore also God highly exalted him, and gav unto him the name which is above every name;

10. That in the name of Jesus every knee should bow of *things* in heaven and *things* on earth and *things* unde the earth,

11. And that every tongue should confess that Jesu Christ is Lord, to the glory of God the Father.

GOLDEN TEXT—*When the fulness of the time came, God sent forth his Son, born of a woman born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons.*—Gal. 4:4, 5.

SILENT PRAYER—*I give my life to the service of Truth.*

Our lesson opens with an exhortation to unity of mind and spirit in furtherance of the Truth teaching: "That ye be of the same mind, having the same love, being of one accord, of one mind."

All power resides in faith, but to make faith effectual it must be exercised. The larger the number who unite in expressing faith in the Christ, the greater the power generated and the surer the outcome. The faith of Jesus amounted to utter certainty. Instead of asking God to raise Lazarus from the dead, He gave thanks that His prayer was al-

eady heard and He commanded Lazarus to come forth. In another instance He questioned whether such faith as His was to be found on earth. Certainly no one else has done such works as Jesus was able to do through the exercise of undivided faith in the power and love of Divine Mind. But such works can be done and will be done when His followers go all the way in expressing Truth faithfully.

Undivided faith requires fearlessness in the face of negation and apparent evil. If we allow ourselves to be terrified by our adversaries, to that extent do we lose our faith in the power of God to bring about good sufficient to nullify evil. If we are brought face to face with evil, we do not succumb, yield to it, or grant it power over us. We face it as a test by which we are privileged to express our faith in the overcoming power of God. We know that tests come to all and that without them we could not be sure of the strength of our faith. Tested and found unshakable, it is a strong support in the working out of spiritual values in our daily problems.

The joining of our forces in spiritual living insures success. To this end the proper frame of mind is most important. "Consolation of love . . . fellowship of the Spirit . . . tender mercies and compassions" felt and expressed by all participants in an international conference on world affairs would, despite conflicting claims, go far toward securing the accord that has been lacking thus far. If the members were of like mind, "having the same love" of Truth and a determination to work through it and bring it into full expression, the conference could not fail to show the impact of constructive forces at

work. The world has reached an impasse through the dominance of materialistic philosophy and it can be saved only by the faith of the Christ expressed in prayer and in our daily living. Strife and vainglory defeat the objective of any peace conference. Humility and a genuine desire to work out a plan that will allow all nations to benefit equally is the better way.

With the world made smaller by the facilities of intercommunication, it is no longer enough to think of individual betterment. We must think in terms of the race, the peace of the whole world. Unless mankind learns to live and work together on a world-wide scale, the planet would be better uninhabited. Man alone endangers the future of the race. He does so by expressing selfishness and strife on a national and international scale, by trying, in the name of patriotism, to secure unequal advantages for his own nation. If each nation would count "other better than himself," such a state of affairs would cease overnight. The earth is a fit place for the peace of God to be made manifest and for heaven to be demonstrated as a practical thing. Working together, men can bring this to pass. Lacking the necessary accord and selflessness, they can destroy life on the planet or make of the earth an unprecedented hell. The responsibility rests with man to create what he will from the raw material supplied by the Creator and left to the pliability of man's hands.

QUESTIONS

1. How is faith made effectual?
2. Do tests of faith, successfully met, accrue in spiritual values to the overcomer?

3. How would the Christ faith benefit world peace conferences?
4. How can selfish patriotism be offset?
5. How can the earth be made a heavenly kingdom or the opposite?

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Lesson 13, December 29, 1957

NITY SUBJECT—*Brotherhood through Forgiveness.*

NTERNATIONAL SUBJECT—*Brothers through Christ.*
—Philemon 1-16.

1. Paul a prisoner of Christ Jesus, and Timothy ır brother, to Philemon our beloved and fellow-orker,

2. And to Apphia our sister, and to Archippus our llow-soldier, and to the church in thy house:

3. Grace to you and peace from God our Father and ıe Lord Jesus Christ.

4. I thank my God always, making mention of thee my prayers,

5. Hearing of thy love, and of the faith which thou ıst toward the Lord Jesus, and toward all the saints;

6. That the fellowship of thy faith may become ef-ctual, in the knowledge of every good thing which is in ou, unto Christ.

7. For I had much joy and comfort in thy love, be-use the hearts of the saints have been refreshed through ıee, brother.

8. Wherefore, though I have all boldness in Christ to ıjoin thee that which is befitting,

9. Yet for love's sake I rather beseech, being such a ıe as Paul the aged, and now a prisoner also of Christ :sus:

10. I beseech thee for my child, whom I have begotten my bonds, Onesimus,

11. Who once was unprofitable to thee, but now is :ofitable to thee and to me:

12. Whom I have sent back to thee in his own perso that is, my very heart:

13. Whom I would fain have kept with me, that in th behalf he might minister unto me in the bonds of th gospel:

14. But without thy mind I would do nothing; th thy goodness should not be as of necessity, but of free wil

15. For perhaps he was therefore parted *from thee* fo a season, that thou shouldest have him for ever;

16. No longer as a servant, but more than a servant a brother beloved, specially to me, but how much rathe to thee, both in the flesh and in the Lord.

GOLDEN TEXT—*Above all these things* put o *love, which is the bond of perfectness.*—Col. 3:14

SILENT PRAYER—*Through divine love we ar all one in Christ.*

Forgiveness is one of the main functions of th Christ Spirit. He in whom this Spirit is alive an active finds continual occasion for exercising it in hi relations with others. Since understanding reache its perfection only in the presence of fully developed love, many cases arise in which misunderstanding calls for forgiveness. Such a case is set forth in Paul's Epistle to Philemon.

The natural reaction of the person who has been wronged is a desire to have the wrong righted. The sense mind also prompts him to seek revenge. The Mind of Christ does not contain these negative promptings. Instead, it leads its possessor to forgive fully and freely so as to get the wrong out of mind as quickly as possible. Thus, the constructive attitude is allowed uninterrupted sway.

In a human sense brothers may be as far apart as the poles, without any common feeling or purpose.

n Christ they are closely knit into an indissoluble neness. All in whom the Christ Spirit of divine love s active thus become one. Before Paul appealed for orgiveness for Onesimus, he built up in the mind of hilemon, by his Epistle, a full consciousness of the hrist Spirit within him and of the effects that Philemon had already experienced by reason of its indwelling. When we know that someone else is praying for us daily we are not disposed to refuse him hen he intercedes with us for another. Philemon's ove and faith were shown in his devotion to God nd in his attitude toward his fellow Christians. Love nd faith are made effective in forgiveness of those ho wrong us. Regardless of the attitude of others, e are to express our consciousness of the Christ in ur dealings with them, and our reaction is to be ood, not evil. "That the fellowship of thy faith ay become effectual, in the knowledge of every ood thing which is in you, unto Christ." When we re conscious of the Christ within us we wish to exress good toward others, no matter what their attiude toward us may be.

Brotherhood is, above all, an ideal of the Christ ind. It will be realized only as selfishness gives ay to unselfish love and to the spirit of fair play nd good will. Unselfishness makes forgiveness posible, for it enables us to consider both sides of a uestion and weigh all factors impartially. In the mpersonal consciousness we are able to see our oneess with others rather than the points on which we ay differ.

Certain rights that are inviolate in one age may ecome nonexistent in another. In Philemon's day

the master had a right to his slave. Now chattel slavery is largely an obsolete condition in the world and in time it will be completely so. Paul's spirit was so nearly that of the Christ that he saw brotherhood supplanting the relation of master and servant even in his day. "No longer as a servant, but more than a servant, a brother beloved." Divine love builds brotherhood.

The ideal of brotherhood is a practical one. If realized universally at the present time, it would solve labor disputes and iron out misunderstandings between races and classes. Paul claimed partnership with Philemon in dealing with their brother in Christ. Paul would stand sponsor for Onesimus and make good whatever loss he had caused his master.

This is "vicarious atonement" in practical form. One with both, Paul forms the connecting bond between them. The slave would feel joy on being forgiven. Paul claims this joy as his own. "Brother, let me have joy of thee in the Lord." Paul is bearing Onesimus's burden, and he asks Philemon to remove it from his shoulders.

When we realize such oneness we no longer need to be urged to forgive those who wrong us. We forgive offenses as soon as they are committed, knowing that the harboring of hurt feelings, hatred, or grudges injures us more than the wrong done to us by another.

Good fellowship is the common ground on which all may meet, and this is surest and most lasting in the Christ consciousness. In it we are sure of the reaction of all who are like-minded. Paul's claim that the person of Onesimus was his "very heart" be-

omes understandable as we learn to practice this omplete oneness with others and show forth the hrist love.

QUESTIONS

1. Does the Christ Spirit make forgiveness an easy matter?
2. What is the natural reaction of the person who has been wronged?
3. How does the Christ Spirit make for brotherhood?
4. Is our attitude toward others to be independent of their attitude toward us or patterned after theirs?
5. What has unselfishness to do with forgiveness?
6. In what way does refusal to forgive another affect the one so refusing?

This Is Christmas

Enola Chamberlin

Snowflakes softly falling,
Wind against the walls,
Clouds that wrap the hilltops
In slate-gray colored shawls.

Cards within the mailbox,
Holly on the door,
Candles brightly burning,
Tinsel on the floor.

Happy children's laughter
Ringing through the rooms;
A gay poinsettia spreading
Its star-shaped, scarlet blooms.

Memories and stories,
And heads bent down to show
The love and worship given
To a Child born long ago.

Silent UNITY

I am the living expression of the Christ of God, blessed with rich gifts of light and inspiration.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Y HEART IS OVERFLOWING with gratitude while I n writing to you today, after having lived in the irit of Silent Unity for one year, and having ought and prayed in that spirit!

The teaching of the Unity School of Christianity is not strange to me, since I have belonged to the ew Thought Society in which monthly magazines ere always contained articles of UNITY. But since have received your *Manual of Prayer* pamphlet rough your kindness, and also the other German blications in various articles, I have penetrated uch more profoundly into all your teaching, and I el that day by day it has become mightier and onger within my inner being, and has supplanted e wrong conceptions by the light conceptions of uth. Thus, my heart is filled with happiness and iss.

And that is not all! I know that all of you, dear ends, will rejoice to hear that I am faring much tter in health, also. I had been suffering for many ars. I was so weak and miserable that no one held y possible assurance for me and my recovery. But pearances are not the truth in the sight of God. new that, and I felt, too, that God needs me here d now, to be a channel for His love. I began to ay. Now I can eat once again, and can do the most gent household work, and even give a few in- uction lessons. I feel more refreshed and stronger, d I have gained almost eight pounds. Naturally, do not neglect to take time to go into the silence ily, and to speak the Truth affirmations.

And now I thank you once more most heartily

for your letters and for your prayers. They hav strengthened me and have filled me with confidenc and assurance. May all of you and your work b richly blessed for everything.—*E.S., Germany.*

My Help Cometh from Jehovah

PLEASE ACCEPT MY sincere gratitude for your kind ness in sending UNITY to me. I like every feature o the magazine. It has done and is yet doing such a great job of changing my life of sadness to the lif of joy through Christ, that I am unable to expres in words how wonderful UNITY is to me.

By faith I know that my demonstration of supply for every need is near.—*L.M., Tennessee.*

UNITY IS THE ONLY comfort and inspiration I have been able to turn to for the past six years. I only hope for it to continue through to the end of al the negative conditions surrounding me. But I thank God for giving me the knowledge and strength through Unity literature, and Unity's prayers to bring me this far. Thank you all.—*Mrs. J.M., Michigan*

THANK YOU FOR YOUR continued prayers for me Your publications have certainly done a lot to help me to know myself, which helps to understand others better.—*Mrs. L.D., Ohio.*

EVERY MORNING WE READ our *Daily Word* and on every occasion it's just the message we want for the day. Then, after our prayers we feel fortified for the day. *Good Business* is excellent reading and has been much appreciated by those who read my copy after

have finished with it. I thank God for Unity and all it has done for me.

Some few years ago I was struggling, but with the help of Unity prayers, its books, and answered prayers, I have progressed rapidly. My health is now excellent, my business is prospering, and I feel it a pleasure to pass the word of God and His message on to my fellow men. My wife joins me in wishing Unity and all who work therein God's richest blessing.—*S.C., Manly N.S.W. Australia.*

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Father, I Thank Thee

THANK YOU for praying with us. We found just the house we wanted, and at a price we could afford.

I just couldn't live without Unity. Here is a gift for you. Thank you again.—*Mrs. W.D.D., Indiana.*

TODAY I SOLD MY HOUSE, and I wanted to tell you as soon as possible. You've been so wonderful, helping me always when I need it.

Two sisters bought our property and everything has worked out nicely. Many persons told me I couldn't possibly sell for cash—but I did! I am so thankful! This has been a wonderful demonstration. —*Mrs. C.E., Washington.*

THIS LETTER IS TO express my thanks for your prayers concerning the artesian well I wrote to you about.

Thank God, we got it and it is a good one. Thank you for helping us pray. Words cannot express what I want to say, but I know you understand—as does God.

Thanks again with all my heart, and glory to

God; He is with us now and always.—*Mrs. J.G.W New Mexico.*

Hearken unto Me

THANK YOU FOR YOUR continued prayers, unde standing, and very helpful letters.

Blessings have manifested from many quarter Loneliness has vanished with the realization of m oneness with God's way of life, and in the comin into my life of one who is very wonderful in ever way. Then, an opportunity in my profession has com to affiliate with a joint project with a center o learning—a foreign government and our govern ment—offering travel and two years' living in an other country—truly a wonderful and worthwhil experience.

A third blessing also has come—a scholarship t apply toward my daughter's first year at the uni versity. Truly these are expressions of God's under standing of our needs.

My heartfelt expression of appreciation to you wonderful friends!—*Mrs. J.W., Michigan.*

I praise God for my abundant health.
I praise God for my happiness.
I praise God for my unfailing supply.
I bless everything that comes to me and call it good I know that only the good is true.
Every cell in my body and brain is fed by the word of God and is spiritual. I rejoice in the strength of the Lord as expressed in my mind, body, and affairs. I give thanks that the kingdom of heaven is established within me.

—SELECTED

UNITY CENTERS AND CLASSES

following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ingham—Catherine Thrower, [redacted]
:hland

ARIZONA

e—Sarah Lightle, 117 E. Oak
nix—Herbert Penn, 3223 N 24
on—Lilian Cook, 2119 E Water

ARKANSAS

Springs—Unity, YWCA
Rock—Unity, 1504 Spring

CALIFORNIA

nbra—Albert Ransford, 25 N 2d
lia—Irene Malloy, 6 N 1st
rn—John Hinkle, Congregational
rch
rly Hills—Ruth Rae, 200 S Canon
nk—Joseph & Mildred Haggerty,
9 Cordova
o Valley—Edith Gruenwald, 1025
w Canyon rd
n—Harriet Nichols, 1044 Mt Vernon
ton—Margaret Butterworth, 411 S
ta Fe
a—Frances Flickinger, 308 N
rus, Room 10
r City—Carroll Moore, 3979 Tildea
adido—Alma Ladd, 203 E 5th
o—Edward Jennens, 985 Palm
dale—Clifford Carpenter, 119 S Ken-
od
ington Park—Edna Drebert, 7900
te
wood—Frank Hax, 226 E Spruce
rescenta—Mary Adams, 2819 Mont-
e
olla—Lola Mays, 7522 La Jolla
Beach—Sarah Switzer, 935 E Broad-
ngeles—Ernest C Wilson, C Frank-
l Kelly, 635 S Manhattan Pl;
len Mouton, 4419 Mettler; Carrie
e, 1540 W Jefferson
attan Beach—Winifred Dietz, 32d &
:hland
ed—Cecil Lake, Tioga hotel
sto—Russell Kemp, 201 Eye
n—Helen Wade, Churchill manor,
wn & Oak
Hollywood—Joseph & Mildred
ggerty, 4871 Lankershim Blvd
and—Alma Morse, 144 Athol
side—Sonja Samiran, 1st & Ditmar
lena—Max Flickinger, 293 N Euclid
na—C L & Gertrude Tuntland, 524
l Pasadena
mond—Winifred Deming, 1125 Nevin
side—Unity, 3645 Locust
mento—John Hinkle, 1025 9th;
rjorie Staudenmaier, 4553 North ave

San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Edward Rabel, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2020 E Main
Vista—Sonja Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Rosemary Williams, Woman's Clubhouse

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1410 High
Grand Junction—Mabel Donaldson, 3200 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Merton Thorpe, 1 Walbridge rd

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Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 601 13NW

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Daytona Beach—Robert Kehoe, 210 Orange
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, 313 S Andrews, Maud Guitteau 235 SE 5
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler

Lakeland—Lucile Miller, 127 S Massachusetts
Lake Worth—Fermor Manley, 628 No H
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S. Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Josephine Stuckie, Valdez hotel
Sarasota—Dorothy Roy, 1237 Palm No
St. Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave.

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Arthur Tanner, 108 E Mulberry
Champaign—Viretta Sutherland, 212 W Hill
Chicago—W I Hoschouer, 17 N State; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage Grove
Decatur—Hazel Erisman, 1910 E Wood
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Mildred Brown, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrell, 757 S Bro
Ruth Cox, 2907 Virginia

LOUISIANA

Baton Rouge—Helen Robert, Cap house
New Orleans—Elois Echlin, 6966 Cati
Ruth Murphy, 3722 St Charles
Shreveport—Katheryn Jarvis, 721 Coll

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern ho

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Hunti ton
Cambridge—Edna Titus, 881 Massac setts
Worchester—Elinor MacDonald, Acade bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S St
Battle Creek—Ferne Mack, 286 N Capi
Bay City—Aelola James, 404 S McLe
Birmingham—Frank Glabach, 1128 Maple
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E Lansing—Roxie Miller, 425 W Ca River
Flint—Gladys Clarke, 1201 Metrop tan bldg
Grand Rapids—Leon Miller, 530 Scrib ave NW
Grosse Pte Woods—Eve Edeen, 20 Mack
Jackson—Ferne Mack, 400 S Jackson
Kalamazoo—Amy Moffett, 209 W Dutt
Lansing—Nora Hines, 217 Townsend
Midland—Aelola James, Community c ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Blanche Joki, 71½ N Sagin
Royal Oak—Walfred Taurainen, 101 Troy

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Kansas City—Louis E & Ethel Mey 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chesto
St Joseph—Osla Jones, 1202 Felix
St Louis—Blaine Mays, Skinker & Fo syth; Hilda Westermeyer, 3616 Bate Florence Brummer, 4621 S Kingshig way; Ethel Bradley, 4328 Easton

MONTANA

Billings—Jess McGuire, 101 Lewis

ian—Mary Wessel, 103½ Bridger
na
—Esther Lewis, YMCA
Falls—Esther Lewis, 1023 2 ave S
rston—Mary Wessel, 322½ W Cal-
der

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NEVADA

—Fay Caswell, 847 University

NEW JERSEY

y Park—John Manola, 3d & Emory
nsack—Eleanor Drew, Woman's
b
clair—Gladys Stevenson, 6 S Ful-
on
k—Edith Berry, Benzell hotel, 456
ad
on—Gladys Stevenson, YMCA 128
rd
wood—Louise Gerbold, 365 S Maple
on—Edith Berry, 489 W State

NEW MEXICO

uerque—Mina Stevenson, 1219 Ti-
s ave NW; Heights Unity Church,
San Pedro SE

NEW YORK

o—Lillian Matthews, Statler Hotel
ing—Adele Woodruff, 135-42 40 rd
Hills—Adele Woodruff, Tennis
l, 6 Burns
Neck—Emma Jean Sartori, Com-
nity church
ngton—Adele Woodruff, RFD2,
odbury rd
—Howard Bradford, 436 N Geneva
ook—Stella Wrenn, 451 Sunrise
Rochelle—Ethel Nickelsen, YMCA
Division
York—J Sig Paulson, 1 W 47;
hton Boatright, 57 Park ave;
phine Siemon, 400 E 59; Stella
nn, 15 E 11 st; Nanna Sutton,
W 125, Rooms 2 & 3; Janet
land, 2523 7th ave
ster—Elise Rosenburg, 55 Prince
sse—Howard Bradford, 110 Onon-
a
Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

ille—Velma Hoffman, 430 McDowell

OHIO

—Wm Fischer, 1075 W Market
n—Fred Beale, 2508 Market N
nati—Erna E Wissmann, 2853
lison rd; Millie Leslie, 18 W 9
land—Earl & Martha Anthony, Ho-
Cleveland; Cleo Lee, Masonic
ple, 3615 Euclid
sbus—Joe Jones, 4343 N High
n—Michael Giannuzzi, 1008 Grand

—LuDora BeVier, Sederis hotel
ton—Unity, 117 Ross
field—Carol Whipple, 29½ N Wal-

Marion—Ethel Wallace, YMCA
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Thomas Coates, 152 High NE
Youngstown—Thomas Coates, 2928 South-
ern blvd

OKLAHOMA

Bartlesville—*Ruth* Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broad-
way
Oklahoma City—Alice & Schuyler Cron-
ley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand
c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Norman Godfrey, Grace Kehrer,
25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Unity, Holly Theater bldg
Portland—Ross Goodman, 1430 SE 35

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—*Santurce*—Rafaela Melendez,
306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison;
Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S
Tancahua
Dallas—Ruth Gillespie, Cora Crandall,
5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea
pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, Town Hall

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 1701 Rocke-
feller
Greenbank—Beulah Scott, Greenbank
Club House
Redmond—Ella Peterson, Cedar & Kirk-
land (library bldg)
Seattle—Ross Breakwell, 4030 Arcade
bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Ar-
cade
Wheeling—Ada Frew, Catholic Women's
League, Chapline & 14

WISCONSIN

Milwaukee—Mae Lundahl, 1820 E North;

Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedy
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—John Wilkinson, 1605 W 12 ave
Windsor—Louise Thies, 595 Victoria
Winnipeg—Dorothy Lundgren, 356 Fa

ENGLAND

Easington Village—Thomas Merring 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, Penrhyn rd
London—Ruth Hacking, 6 Stanhope T race, W 2
Nr Whitstable—Olive Hacking 14 R sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durh

JAPAN

Tokyo—Shigeharu Uchida, 2297, 2-chot Kasuga-cho, Nerima-ku

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Us 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Milo (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Goodesbe Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tevakoski, F land; W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

New Ways to Solve Old Problems

BY LOWELL FILLMORE

Anyone who doubts that his prayers will be an-
red will find invaluable help in this book by Lowell
more, president of Unity and a son of its founders.
t out of your mind all doubts and fears about how
r prayer is to be answered," he urges, "but have
h that it will be answered, because God is infinite,
e, and powerful, and cannot fail. Do not worry,
put the problem lovingly, trustingly, and confi-
tly in His hands."

In this book Mr. Fillmore tells how to solve prob-
s in finances, human relations, and health by dis-
ing them with Truth. When we rise to the con-
usness that God is good and that God is all we are
ve problems; they simply do not, cannot exist in
consciousness; they are dissolved.

Mr. Fillmore writes with directness and simplicity.
ether you are new to Truth or a long-time student,
can benefit from the valuable advice and help that
gives in this book.

(*New Ways to Solve Old Problems* is $1)

UNITY BOOKS

For Beginners in Truth	Beginning Again	
	Be!	
	Doctor Houston Speaking	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English, Greek, Swedish*
	How to Let God Help You	
	Lessons in Truth	*English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek*
	More Wonderful You, A	
	Myrtle Fillmore's Healing Letters	
	New Ways to Solve Old Problems	
	Peace Begins at Home	
	Practical Christianity for You	
	Prove Me Now	
	Special Methods for Attaining Spiritual Mastery	
	Story of Unity, The	
	Things to Be Remembered	
	Whatsoever Ye shall Ask	
For Healing	Christian Healing	*German, English*
	Divine Remedies	
	Jesus Christ Heals	
	Truth Ideas of an M.D.	*Italian, German, English*
	You Can Be Healed	*Swedish, English*
For the Home	Unity Vegetarian Cookbook	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Be of Good Courage	
	Household of Faith, The	
	Lovingly in the Hands of the Father	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Effectual Prayer	
	Holy Bible, American Standard Version	
	Keep a True Lent	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Have We Lived Before?	
	Know Thyself	
	Let There Be Light	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Adventures of the Seven Spartans	
	Barky's New Home	
	Barky and His Friends	
	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Jet's Choice	

NEWS from UNITY

u Are Invited to Unity Christmas

nity extends a special in-ion to you to come to y Village and spend the stmas holidays with the ity family" during the stmas Retreat, December through 26. Those who attended the Christmas eats say that they have re-d much inspiration and . Here is a letter from a d in Texas that we re-d after last year's Christ-Retreat:

Thank you for making ible the most wonderful stmas that we have had e being alone. It seems it could not have been roved on in any way. er have we felt so close e real meaning of Christ-

To those who have no ily ties, like us, it is a di-answer to prayer, and we appreciate being invited more than we can ever say. Every person at Unity Village did everything possible to make us feel at home and have a good time, and the meditations were so well-planned and so beautiful. We will always feel the influence. Already we are making plans to attend next Christmas."

If you wish to spend Christmas at Unity Village, you should send your reservation as soon as possible to the Registrar, Christmas Retreat, Unity Training School, Lee's Summit, Missouri.

Unity Songs for Special Occasions

The book *Unity Song Selections* is a gift for the entire family, for its members will enjoy gathering around the piano and singing their favorite Christmas carols that are included in this book.

This hymnbook also contains songs for Thanksgiving,

Easter, patriotic holidays, and other occasions. It includes many favorite and well-beloved hymns, 309 in all. Bound in dark green Keratol, *Unity Song Selections* is $1 a copy.

Give Unity Records for Christmas

With the introduction of the new record, *Come Ye Apart Awhile,* Unity has three records that will please and inspire your friends as Christmas gifts:

Come Ye Apart Awhile—Unity's newest record, was brought out in response to many requests. The relaxation drill that May Rowland gives on it has brought relief from worry and tension to hundreds of thousands of men and women. One side bears her step-by-step relaxation exercise, while the other gives clear directions for realizing the Christ power in your life. A printed booklet is included so that you may follow more closely the words of the drill. This long-playing record is in unbreakable Vinylite in ten-inch size, and it plays at 33⅓ rpm. It is protected by a richly-colored, durable jacket. Price, $3.

Consecration of the Room—This record bears the voices of both of the fou ders of Unity. Charles Fi more leads a stirring ble ing that is based on "T Consecration of the Roo on one side, while on the verse side Myrtle Fillmo repeats and comments "The Prayer of Faith." It in unbreakable Vinylite, 1 inch size, 78 rpm. Pri $1.50.

Lord's Prayer Record—C one side of this recor Charles Fillmore repeats t Lord's Prayer, while the verse side bears an orga solo of the Unity Viewpoi theme song, "God Bless Ye Everyone," by Carl Fran kiser. This record is in u breakable Vinylite, 10-inc size, 78 rpm. Price, $1.50.

Two Gifts for Bible Students

Here are two Unity gift that serious Bible student will use again and again i their studies:

Let There Be Light—Thi textbook by Elizabeth San Turner will be of immens help for it gives highlight on the spiritual meaning o names and events in the Ol Testament. It is larger tha most Unity books and it sell for $2 a copy.

Metaphysical Bible Dic tionary—This valuable ref

ie book for Bible stu-
s explains the metaphys-
meanings of names of
ons and places as well
significant words and
ses that are found in the
. It also gives their der-
ons and correct pro-
iation. This 706-page
measures 7x10 inches
ze and is bound in brown
tol. The *Metaphysical*
Dictionary is $5 a copy.

ing Next Month
UNITY

re you fully aware of
prayer can do for you?
er can work wonders for
als the sick, brings supply
nose in need, and gives
e of mind to persons in
al anguish.

Prayer soothes our jangled
es and straightens our
ered, confused thoughts,"
rude Cramer Williams
us. "True prayer helps
maintain spiritual poise
enewing our strength and
age, thus better equip-
us to meet the demands
strains of life. Prayer is
ishment or spirtual food
the inner man."

you would like help to
e your prayers more ef-
ve, be sure to read Mrs.
liams' article, "Life Be-
with Prayer," in January
TY. "In every prayer there must be a good, a right desire," she says. "In every prayer there must be the belief that God can and does answer every good, sincere wish." In this article the author gives many helpful suggestions for praying more effectively and getting the most out of our prayers. She also includes interesting, true incidents where prayer was marvelously effective.

Be sure to read this powerful article in the January issue and to share it with others who may need its inspiration, either by passing along your copy or by sending a gift subscription.

A Gift for the Cook

Unity Vegetarian Cookbook—The fortunate cook who receives a copy of this cookbook will appreciate not only the recipes for the many tasty dishes, but also the special features of the book itself that include the washable blue-and-silver cover that opens flat or stands open on the counter when it is in use. This cookbook includes more than 300 recipes, photographs of Unity Village scenes, table blessings, advice on menu planning, a table of dietary constituents, and an interesting catalogue of herbs

and their varied uses. The *Unity Vegetarian Cookbook* is priced at $1 a copy.

Help for the Unfortunate at Christmas

Many Unity friends feel that helping persons who are less fortunate than they are is the greatest gift they can make to the Christ child at the time of His birth. Through Unity's Silent-70 ministry, these friends send their gifts to prisons, hospitals, army camps, and other institutions where they will be deeply appreciated. Here is a letter from a woman in a home for the aged, that was received in reply to Unity's inquiry whether she wanted to continue to receive *Daily Word* magazine free:

"I have enjoyed my *Daily Word* very, very much. When I am discouraged and ready to give up I stop, get my *Daily Word,* sit down, and read the lesson for that day. It is an uplift and an inspiration. I had never had *Daily Word* until an unknown friend sent it and now I feel that I cannot live without it. I hope someone else will do as my friend did, for it is an excellent Christmas gift—one that lasts the year round. Please send it, and later I will try to send the dollar. Thank you, for present."

The Silent-70 work is ma possible by love offerings Unity friends who wish help others in this way. you would like to have part in sending Unity lite ture to persons who wou otherwise be unable to ceive it, your contributio may be addressed to Sile 70, Unity School of Chr tianity, Lee's Summit, M souri.

Two Pamphlets Added to List

The pamphlets "I A There," by James Dillet Fre man, and "The Comman ments," by Lowell Fillmor are now available for gener use. "I Am There" is a pro poem that has been a gre help and inspiration to man people. "The Comman ments" is a reprint of a "R member" article that first ap peared in *Weekly Unity,* an includes the daily meditation that help so many reader These pamphlets are fiv cents each, as are the mor than one hundred forty othe titles that Unity has available You may have a complete lis of the Unity pamphlets fre by sending your request to

Unity School of Christian ity, Lee's Summit, Missouri

NINE COLORFUL GIFT BOOKS
DELIGHT CHILDREN AT CHRISTMAS
$1 EACH

These wonderful children's books make ideal Christmas gifts for either boys or girls:

Bybaby Kangaroo *Barky and His Friends*
Barky's New Home

These are the read-aloud books by Georgia Tucker Faith; they are packed with delightful animal stories in rhyme, plus captivating drawings of the funny characters. Younger children love these books; the set of three is $3.

Jet's Adventures *Jet and the New Country*
Jet's Choice

These books contain exciting pioneer stories about a family in the early days of the West; they were written by Bula Hahn. Older children enjoy these books; all three for $3.

Adventures of the Seven Spartans

This book for older children contains a collection of Lawrent Lee's fast-moving Spartan stories. The price is $1.

Thank You, God (for tots)
Teach Me to Pray (for older children)

Here are two excellent books on prayer by Bill and Bernard Martin. They are richly illustrated in color; $2 for the set.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Make Christmas Last All Yea
By Giving Unity Magazines

Daily Word—A prayer, short meditation, an Bible verse for each day; inspiring poems, an short Truth articles. Over 750,000 friends use thi handy magazine daily. Monthly; $1 a year.

Weekly Unity—Eight pages of practical ideas fo improving our lives. Especially helpful to thos who are new to Truth. Articles by well-know Truth writers, a column by Lowell Fillmor (president of Unity), letters from readers, an Bible lessons. Published weekly; $1 a year.

Good Business—This magazine helps people t succeed through applying Truth principles. True experience articles by and about those who hav had such experiences, a "Human Relations" de partment, and other valuable features, Monthly $1 a year.

You—This is Unity's Truth magazine that is es pecially for teen-agers. Its action stories, articles poems, photographs, and other features combin to give them practical help for every day, as wel as good reading and entertainment. Monthly; $ a year.

Wee Wisdom—This bright, captivating, monthly magazine offers many hours of entertainment while it gives children a knowledge of God's power at work in their lives. Stories, poems, pic tures, and a full-color cover—all the features that children love. Price, $2 a year.

Unity—As a regular reader, you already know what valuable features this magazine will offer your friends and loved ones. Published monthly, $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

VE YOU ORDERED YOUR RISTMAS GREETING BOOKLETS?

It will soon be time for your ristmas greetings to be in the ail to your friends. In order to ve them in time to be ad- essed, you should order your ristmas Greeting Booklets ght away.

Colorful and attractive, Unity's Christmas eeting Booklets contain twenty-four or more ges that carry practical messages that anyone n use and enjoy. They require limited reading ne and are so inexpensive that you can freely nd them as cards, give them as remembrances, slip them under the ribbons of the gifts that u wrap. Here is this year's Christmas Greeting ooklet Assortment:

Christmas Letter (new)
ristmas Blessing
e Christmas Spirit
d Bless Your Christmas
d Is Blessing You Now
eetings, Friend
Holy Bread
I Wish You Merry Christmas
Merry Christmas to You
Merry Christmas! Happy New Year!
The Week Before Christmas
Where I Am King

Unity's Christmas Greeting Booklets come to u with special Christmas envelopes and are ady to be addressed and mailed to your friends. ey are 10 cents each; assortment of twelve for .

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

GIVE A BLESSING
RECEIVE A BLESSING FOR CHRISTMAS

Christmas is an ideal time to send UNITY magazine to your friends. By saving for it on the Prosperity Bank plan, you not only enrich the lives of others but you also have opportunity to bless your own life as well. For six weeks you deposit a coin in your Bank each day, blessing it with the prosperity prayer that you receive and seeking to realize God as the source of your supply. Silent Unity prays with you for your success. At the end of the drill period the money that you save may be used to pay for the subscriptions that you ordered. Your friends' subscriptions will begin as soon as your order is received; fill in the coupon and mail it today.

Unity School of Christianity, Lee's Summit, Mo.

----------(PLEASE PRINT ALL NAMES AND ADDRESSES)----------

Here is my order for three UNITY CHRISTMAS gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. 9-12-57

FOR CHRISTMAS
NITY BOOKS ARE ALWAYS WELCOME
$1 EACH

OR SOMEONE WHO NEEDS HEALING: *ruth Ideas of an M.D.*, by Dr. C. O. Southard. he author, a practicing physician, draws on his rofessional knowledge to explain the relationship etween Truth and healing.

OR A FRIEND NEEDING NEW SUCCESS: *rove Me Now*, by Gardner Hunting. A favorite nity writer for many years, Mr. Hunting has roved the worth of his teachings on success in is own career as a businessman and an author.

O HELP SOMEONE USE PRAYER IN HIS IFE: *Prayer Changes Things*, by Dana Gatlin. his book gives inspiring true stories of how men nd women have changed their lives through rayer and it explains how anyone can learn to o the same.

O INTRODUCE SOMEONE TO UNITY: *The tory of Unity*, by James Dillet Freeman. Written n intensely interesting style, this book tells the omplete history of the Unity work and gives nany helpful ideas that your friends can use to dvantage in their everyday lives.

OR YOUNG PEOPLE: *Practical Christianity or You*, by James E. Sweaney. In this book the ditor of *You*, Unity's magazine for teen-agers, resents the basic principles of applied Christianty in a form that is interesting and understandble to them.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

My Christmas Prayer

Hazel Thomas Wright

God bless you at this Christmastide
And make His holy light
To shine upon you, be your guide
To all things good and right!

God grant you happiness of heart,
Your faith and hopes renew;
And may the Christmastide impart
Its peace and joy to you!

God keep you through the coming year
Infolded in His care:
Content, assured that He is near!
This is my Christmas prayer.

UNITY